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EDITED BY

K. N. SIVARAJAN, B. A.

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THE EPICS OF INDIA AND GREECE:

THE MAHABHARATA AND THE ILIAD.

BY MR. THOMAS C. RICE, B. A.

THE evidence of language has conclusively proved the kinship between the race that centuries ago settled in north-western India, and became the ancestors of the heroes whose actions form the subject of the epic poems we now have in view, and the allied races whose descendants occupy the continent of Europe with the exceptions of Hungary and Turkey, and the polar regions occupied by the Lapps and Finns. But language is by no means the sole proof we have of this kinship. The mythology of these nations, before being modified by extraneous influences, their ideas of the ruling forces of the universe, their domestic life and their civilisation in the earliest stages, all show a kindred origin. We do not expect to find them exactly alike; but the originals from which each nation subsquently developed its own civilisation were almost the same. The subsequent variations were due to the dissimilar environment of the various races. Taking here for comparison the Greeks and the Hindus, the most nearly allied and the most closely situated of these races, as representatives of the West and the East, the Hindus were settled in extensive fertile plains, surrounded by millions of savages with whom they had nothing in common, on the banks of large rivers, in a region subject to a hot and moist climate, at least seven hundred miles from the sea, at the period when we have evidence of dawning of their national life. The Greeks in south-eastern Europe were settled in a number of small islands on the coasts of Greece and Asia Minor and on the adjacent mainland,

in a delightful and bracing climate, in the midst of scenery that gave a romantic and exquisitely poetical turn to all their thoughts. According to some historians * the ancient Egyptians were the people whom the Hindus most resembled, but our knowledge of the internal condition of this remarkable people is very scanty. We know that the organisation of society on the basis of caste existed among the Egyptians; they paid reverence to the cow, and their festival of the "lighting of lamps" ‡ must have borne a great resemblance to the *Dipavali*. But the Greeks, who spoke a language which in many respects was the nearest of the Aryan languages in structure to the Sanskrit, have left us a copious literature; and the poetry of the one nation which is the representation of its social existence and history may profitably be compared with that of the other. The religious life of the two nations presents points of intimate relationship. The *Zeus* of the Greeks has been identified by scholars with the *Dyaus* of the Vedas; *Varuna* with *Ouranos*. Indeed the worship of the elements was the common religion of the three Aryan races,—the Greeks, the ancient Persians and the Hindus. In their earliest form the three religions were alike, though in the later developments, each took a turn varying with the genius of the race. In its origin, the Sun, the Ocean, Fire, the Wind, the Earth, as personifications of the forces of nature, were the objects of worship of all three nations. The ancient Persians were accustomed to ascend the highest parts of mountains and offer sacrifices to Jupiter (*Zeus-pitar*)† and called the whole circle of the Heavens by that name. They also sacrificed to the Sun, Moon, Fire, Water and the Winds. This corresponds with the Vedic worship of Surya,¶ Chandra,§ Agni, Indra, Varuna and Vayu, the earliest Vedic gods. The Greeks from the earliest times developed an elaborate theogony in which we fail to recognise always these elemental deities. Their fertile imaginations invented ideas of revolutions in the regions of the sky inhabited by the gods similar to those they witnessed in their own civic societies. Sons deposed their fathers among the gods; these were again supplanted by their progeny and if we may fairly suppose that these celestial revolutions had their counterparts in the early Greek kingdoms on earth, the conclusion

* Mountstuart Elphinstone. *Hist. of Ind*: p. 48.

‡ Herodotus. Bk. II, 62.

† Herodotus. Bk. I, 31.

¶ Karna chanted Vedic hymns "with face directed to the east arms upraised". The Pandavas worshipped "the evening twilight". Udyoga Parva, Ss. 148, 146.

§ Of later origin; called also *Soma*

is obvious; they display a state of civilisation very far from refined; very far indeed from that reverence to parents, superiors and elders which the early writings of the Hindus represent as long established social amenities among them. The love escapades of the Greek gods as described by the poets, assuming them to be pictures of scenes witnessed in the courts of the Greek kings, represent a state of manners which the religious men who figure among the foremost characters of the Hindu epics would have looked upon with abhorrence. When the "Theogony" of Hesiod, supposed to be a very early composition, earlier than Homer, received its present shape, the old gods of the early Greeks, Ouranos and Saturn, had already been deposed from the godhead and degraded to the rank of inferior deities, corresponding to the Asuras, and a new race of gods had taken their place.† We recognise Zeus, the Father, at the head of the theogony. He is accommodated with a wife, Hera, in the same way as the later Hindu deities Siva and Vishnu. The brothers of Zeus are Poseidon and Pluto who reign over the Ocean and the Nether Regions, and correspond to Varuna and Yama. The sun and moon as Apollo and Diana occupy an inferior position. So, in the Hindu system, as set forth in the epics, Brahma appears further removed from the popular conception and his place is taken by Siva and Vishnu. Indra and the other elemental gods are reduced to the rank of inferior deities, though in some passages, these names would appear to be used as synonyms for that of the supreme being. These indications of a kindred origin in the mythology will prepare us for seeing many points of resemblance in the civilisation of the Greeks and the Hindus when we come to compare their poetical writings with each other. We shall find also a very divergent progress in the thoughts, the institutions and the social condition of the two races, starting from the same original, so that the Greeks who came in contact with the Hindus in the times contemporary with or immediately after those of Alexander the Great, while noticing points of resemblance to their own ideas in certain directions were struck with peculiarities which could not fail to attract attention.

Homer's epic of the Iliad was the model on which later epics were written. Virgil's Æneid was a close imitation of the Iliad and Milton's genius was nursed on the epic and dramatic poetry of the Greeks. Virgil again was the model of the Italian and Spanish poets.

† The war of the gods with the giants was a common tradition of both the Hindus and the Greeks.

If we take Vyasa as the counter-part of Homer we notice the same originality in the composition of the Mahabharata. At the age when these poems were composed there could be no question of borrowings; the two poets followed each his own inspiration. The genius of Homer and that of the Brahmin poet of India were cast in moulds so entirely different that to many scholars a comparison between their productions would at first sight seem impossible; the two poems appear so dissimilar. In attempting to trace a parallel between them, we shall distribute our remarks under the following heads.

(1) The degree of civilisation reached in each country, at the time of the final revision, and, if we may use the term, "fixation" of the two epics.

(2) The state of religion in each society. The idea of God, of a future state, Hell, Heaven.

(3) The social usages as revealed by incidental allusions in the epics, under the sub-heads of

- (a) Social organisation. The position of religious men. Social amenities.
- (b) Death, marriage, coronation ceremonies.
- (c) The position of women; their occupations.

(4) The usages of war; the weapons of war.

(5) The state of the arts and sciences.

(6) The state of morals, theoretical and practical.

(7) The *form* of the poems. (a) Contrast between the heroes; (b) The literary qualities of the poets and their use of Similes and Aphorisms. (c) Their claims to be regarded as epic poems. (d) The episodes in the poems.

(8) The dates of the epics. Their relative antiquity.

I. The historical portion of the Mahabharata relates events contemporary with the Vedas (B, C. 1200, according to the recognised authorities.) Homer lived at about 850 B. C, and he professes to narrate events that occurred many generations before. Making allowance for poetical hyperbole, we may fairly allow 1000 B. C. as the date of the siege of Troy; but the manners described by the two poets must be those they are acquainted with, and therefore those of their contemporaries. Taking the oldest narrative portions of the Mahabharata as contemporary with Homer or nearly so, the poem continued to undergo revision and enlargement until a period a few centuries after Christ ‡. The narrative portion, dealing with the

‡ Dutt's *Mahabharata*; Temple Classics; see the *Epilogue*.

legends, might have been put together about the middle of the fourth century B. C. Homer's epic received its final form about 500 B. C. The story of the Mahabharata professes to relate what took place three generations prior to the time of the narration.[8] The earliest legends are of about the same age in both epics, but the state of manners and the arts described in the one (the Iliad) are earlier by a century and a half *at least* from the other, and *may be* earlier by five to seven hundred years. A comparison in this case of the state of manners and the arts would appear unfair to the Greek civilisation, as the more ancient; but bearing the fact in mind we shall be able to make due allowance for any apparent backwardness we may notice in the progress of the western branch of the race as well as to give credit for precocity where we meet with evidences of it. The historical portion of the Iliad makes reference to a war between two Aryan nations, long separated from one another, the Greeks and the Trojans; the cause being that a Trojan prince had abducted a young married woman, the wife of King Menelaus of Sparta. The Hindu epic relates the feud between two families of cousins for the possession of some land, ending in a sanguinary compaign of eighteen days on the field of Kuru-kshetra. That a sanguinary battle took place 3200 years ago at Kuru-kshetra or that the Greeks took and burnt Troy to the ground is no very remarkable circumstance. The incidents are quite credible; we have read of hundreds of such battles and sieges, and the story becomes altogether monotonous. We must conceive, however, in order to bring events into consistency with historical probability that the kings who took part in these wars were petty chieftains, ruling over small pieces of territory and the numbers engaged in the actions were far smaller than those stated by the poets. The amount of exaggeration is much great in the Mahabharata. The state of manners described is that of the poet's own age. The war of Troy took place many hundred years before Homer sang of it, but the manners of his kings, their clothing, their social amenities were those that the poet saw among his own contemporaries. When therefore Homer speaks of his heroes as entertaining one another; of a host offering his guest a luxurious seat, as in the embassy to Achilles,[7] when oxen are slain, and the flesh roasted in a spit over the fire, when large bumpers of wine are drunk in golden bowls, we have a picture of manners as they prevailed in Homer's time. The poet's art has coloured the picture. The carpets of purple and the golden bowls of his own age

8 *Virata Parva.* S, 1, the opening.

7 Iliad. IX 188-219.

have been substituted for the furniture of many ages ago when his heroes are supposed to have lived, which probably consisted of sheep skins and goblets of brass. What interests us here is to search these authors to discover what the thoughts and ideas of men were in those days about God and Nature, what were the clothing and occupation of the men and women, of kings and common labourers; what state of advancement had been reached in the practical and fine arts, what sort of houses and furniture they had. In merely narrating a battle the poet has considerable licence allowed him to exaggerate the exploits of his heroes, and this has been taken full advantage of by the Hindu poet and in a less degree by the Greek. That Arjuna or Krishna or Bhima slew hundreds of thousands of men by the might of their single arm, overthrowing elephants and chariots by hundreds, or that Achilles drove myriads of men into the stream of the Scamandros, by which the river-god felt insulted and very nearly drowned him, even if accepted as facts, are not the kind of facts we are here considering. But when we read in the same passage: [§] "As when a field-waterer from a dark spring leadeth water along a bed through crops and garden grounds, a mattock in his hand, casting forth hindrances from a ditch, ... thus even the river-wave caught up Achilles",—a flood of light is thrown on the state of agriculture in Homer's time. So, of the Pandava warriors it is most important for us to notice that Arjuna wore ear-rings, that his complexion was dark [‖] that he was armed with a bow and arrow, and wore a diadem and gloves of iguana skin; that Bhimasena was armed with a mace "with eight sides made of steel and adorned with gold" [¶] that he hurled his mace from a sling, and that he was fair-complexioned, with "eyes of coppery hue;" that Krishna was armed with a discus thrown from a sling; that Krishna and Arjuna were "exhilarated with *Bassia* wine; their bodies smeared with sandal paste and decked with flowery garlands;" we have here a store of information regarding the apparel, armament and personal bearing of the heroes, and their remarkable racial characters. [¶¶] Here there is no room for, nor any question of,

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[§] Iliad, XXI, 227-262

[‖] "My tenth appellation Krishna was given to me by my father out of affection for a black-skinned boy of great purity." *Virat. parv.* S. 44

"The sons of Pandu of coppery complexion". *Id.* 5.

[¶] *Udyoga parv.* S. 50.

[¶¶] Draupadi's hair was black and soft and her eyes were black. *Virata parv.* S. 5.

hyperbole. When we read of Achilles playing on the lyre we have to take notice of the fact that kings and princes of old prided themselves on being accomplished in music, and that a certain amount of progress had been made in the art. In comparing the stage of civilisation reached with that of India at the time of the composition of the Mahabharata we may notice the parallel in the use of the *Vina* by Uttara,[♀] and Arjuna's skill in dancing and music.[§] We arrive at the conclusion that in the art of music the Hindus and Greeks had attained a similar stage. At what relative period we must conjecture from evidence derived from other sources. The Hindus had attained a higher degree of luxury than the Greeks. They were acquainted with sofas, seats made of ivory, silk and cotton stuffs, more metals than the Greeks. We do not read of temples in the Mahabharata. In the Rajasuya celebrated by Yudhishtira, there is no distinct indication of a temple, but a sacrificial compound is mentioned. The Greeks had no temple in their camp before Troy. Seeing that they had been encamped there ten years, if they were accustomed to temples, they had ample time for building one. Idols and paintings are mentioned in the Mahabharata. The likeness of the Rakshasa woman Jara is painted on the walls of houses to bring good luck[♈]; the young man Chitraswa, the husband of Savitri, was skilled in painting horses; images are mentioned in the Hindu epic, in the allusion to "horse-faced Agni," in the hymn to Durga[↓]; the "stony-image of Vishnu with gold within"[⊠]. In Greece, animals were sacrificed, but in India the sacrifices were only clarified butter[⊷]. The horse-sacrifice was an ancient rite of the Kshatryas to which we find no parallel in Greek customs; it was probably of Scythian origin.[⁓] We read "Vishnu said—'Let Indra offer sacrifice to me.... The chastiser of Paka (Indra) having performed the holy horse-sacrifice will fearlessly regain his dignity as lord of the gods."[†] Achilles offered human sacrifices

[♀] Virat. Parv. 35.

[§] Id. 11.

[♈] Id. 18

[↓] Id. 6. When she is said to have been dashed on a stony platform by Kansa, the reference must be to her image.

[⊠] Udyog. Parv. 39.

[⊷] "Sacrificial animals" are mentioned in Karna's speech to Arjuna (Udyog. Parv. 140), but this refers to the *Suta* rites.

[⁓] Herodotus. Bk. IV. 61

[†] Udyog. Parv. 12

at the tomb of Patroclus. The king Jarasandha of Maghada is mentioned as having taken kings prisoners whom he meant to sacrifice to the god Shankara, but this was evidently a non-Aryan custom, reprobated by the Brahmins and punished by Arjuna and Krishna.

II. The Greek idea of the gods in Homer's time is easy to understand. The gods formed a council like the assembly of nobles that met at the courts of the kings then reigning. Zeus was the president and chief of the gods, and around him were seated his wife Hera, the virgin goddess Pallas, the sea-god Poseidon, Ares, the god of war, Apollo, the sun-god, with the other minor deities in a full council. The court was held on the top of Mount Olympus. The authority of Zeus was supreme and absolute.§ The Hindu ideas of the ruling powers of the universe were undergoing transition, all through the period when the Mahabharata was in course of enlargement; and it is difficult to form any clear idea of the hierarchy of the gods in the long period of probably 1400 years from the composition of the original ballads that formed the ground-work of the poem to the time of its attaining its present encyclopædic character. The Buddhist reform movement and the amalgamation of the Aryan with the Scythian, Tibeto-Burman and aboriginal tribes introduced various alien notions which coalesced with the original Aryan myths. The supremacy of Indra, Surya, Vayu, Varuna and Yama was beginning to be overlooked; Indra was beginning to take the position of a demi-god with whom mortals might presume to cope in war. The cleavage between the sects of Siva and Vishnu worshippers had just begun to take place. A grand festival in honour of Brahma is related as having been celebrated in the Matsya country.‡ The logical minds of the learned who composed the disquisitions on philosophy and morals of which a great part of Udyoga Parva is composed cannot be supposed to have acquiesced in the contradiction implied in a plurality of divine beings. It is more reasonable to suppose that only the name of the Supreme Being was changed from Brahma to Vishnu; just as in the earlier books of the Old Testament the name Jehovah comes to be substituted for Elohim. The heretical sect in Maghada

§ The squabbles between the gods and goddesses and the bickerings between Zeus and his wife are mean and primitive ideas out of keeping altogether with the sublimity of the god-head as the Hindus imagined it.

‡ Virata parva, S. 13

ruled over by Jarasandha were worshippers of Rudra (Siva) and offered animal, and perhaps also human, sacrifices to their god. But the Pandus, urged on by Krishna, were bent on extirpating this sect of non-Aryan origin. But the worship of Siva had too much vitality to be put out. In Virata Parva S. 6, is given a hymn to Durga, the wife of Siva, the goddess "ever fond of wine and animal sacrifices". She is said to be the wife of Narayana and the sister of Vasudeva, the name of the father of Krishna. Nara and Narayana in another place are said to have been Rishis, who "by ascetic penances" had attained the godhead.§ The catalogue of names that each god bears adds to the confusion. Durga is said to have been "dashed on a stony platform"¶ by Kansa, an ally and supporter of Jarasandha, who is a worshipper of Siva, the husband of Durga. We can only reconcile the contradiction by assuming Durga to be a goddess of the aborigines whom a later tradition elevated to the rank of an Aryan goddess. We have evidences in the Mahabharata of an opposition of worship, the Krishna-cult and the Siva-cult struggling for supremacy; and it was not without vigorous protest and a sanguinary struggle that the newly-introduced worship of Krishna could establish itself,—a fact indicated by the slaughter of Shishupala.~ The passages above quoted furnish evidence (1) that the alliances of princes of Aryan and non-Aryan race were based not on sympathy excited by a common religion, but on identity of merely worldly interests, (2) that authors holding very different religious tenets contributed to swell the mass of the national epic without attempting to reconcile the conflicting doctrines thus placed side by side.¶¶ The Greek poet's ideas of the gods were very materialistic. They gave help to the heroes on the battle-field either by inspiring the divine energy into them, by fighting beside them in human form and encouraging them with their words, or else, the gods took different sides and fought with one another in their own proper form.↓ The Hindu idea was far more philosophical. Duryodhana says "The gods attained to their divinity for absence of desire, of envy, of covetousness and of enmity, as also for their indifference to all worldly

§ "Brahma, the grandsire of the universe, is indestructible and eternal. Those illustrious Rishis, Nara and Narayana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal." Udyoga Parv. S. 96.

¶ Virat Parv. 6.

~ Sabha Parv. 45.

¶¶ Dutt's Translation of the *Mahabharata;* the Epilogue.

↓ Il. Bk. XX.

affairs........The gods never like human beings engage in work".※ Hence they cannot be reckoned on as allies in the forth-coming battle. The heroes of the Mahabharata indeed fight with celestial weapons, the gifts of Indra, Vayu, Agni, Yama, or any other of the gods; but this bears a natural interpretation, for we can reasonably suppose that the poet meant that the weapons shone like lightning, blazed like fire, had the speed of wind and carried death along with them.

The origin of the worship of Krishna finds its parellel in many countries in the worship of deified heroes, of Odin among the Norse nations, of Hercules among the Greeks; and in a refined and civilised society like that of the Romans, divine honours were paid to Augustus Cæsar. Krishna was a cow-herd, and the milk-maids of Muttra chaffed him upon the time when he stole their butter. In his youth he had played many pranks, such as carrying away the clothes of girls when they were at their bath. In those days it was no shame for a prince to tend cattle; ⁓ we read of many such instances, as of Paris and the other sons of Priam as well as of the sons of rajas in India. Krishna attained distinction by extensive conquests, by the overthrow of the adherents of rival faiths, by attempting to suppress animal sacrifices, by a generous and peace-loving nature, a kind of spiritual eloquence and the possession of certain magical powers that are just hinted at. In his youth he was fond of gaiety and fun, but as he grew older his character became more grave and solid, like certain other notable examples we have in history, as for example the English King Henry V. The Greek writers on India refer to the worship of Bacchus and Hercules. The Egyptian god Osiris the sun-god whose worship was confounded with that of Bacchus is said to have invaded India. The phallic emblem connected with the worship of Siva was also sacred to Osiris. His image was engraved with a ram's face, but other nations were permitted to choose other animal forms to represent him; hence in India the horse may have been selected to typify him. We read of "horse-faced Agni",§ an image executed after the manner of the ancient Assyrian sculptures. There are many elements of the Siva cult which bear a resemblance to the worship of Bacchus.‡ Valadeva, the elder brother of Krishna,

※ Udyog. Parv. 60.

⁓ Shishupala objected to Krishna that he was not an anointed king.

§ Virat. Parv. S. 50. The horse-sacrifice is connected with the worship of the sun-god.

‡ The ox was an emblem of Osiris, considered the same as Bacchus and the sun-god; so the Bull is sacred to Siva.

was a wine-bibber; but there were spiritual elements connected with the worship of Bacchus apart from the gross character which struck superficial observers. The adventures of Arjuna previous to the horse sacrifice bear a great resemblance to the twelve labours of Hercules. The club with which Hercules is represented as armed was the weapon of Bhima, not of Arjuna. The tree-worship of some of the aboriginal tribes was adopted into the Hindu religious system; for allusion is made to "a tree of vast proportions standing in a village worshipped by all." †

The Greek idea of a future state in the Homeric age was very vague and shadowy. They believed that after death the souls of the departed were ferried over the river Styx by the "grim ferryman" Charon, to the abode of the dead ruled over by Pluto, the Greek god anwering to the Hindu Yama. Then they were judged by the judges of the region, Minos and Rhadamanthus, and assigned various punishments proportionate to the nature of their guilt. The nature of these punishments is not detailed except in the case of a few exalted criminals like Sysiphus and Tantalus.* The common herd of the shades wandered about disconsolately, suffering no particular torment. The idea of the Hindu poet of the abode of Yama is far nobler. —"In that assembly house, there is neither grief nor weakness of age, neither hunger nor thirst. . . . . There can be no fatigue or any kind of evil feelings there. . . . All kinds of enjoyable articles, as also of sweet, juicy, agreeable and delicious edibles in profusion that are licked, sucked and drunk are there".‡ Compare with this Homer's description of Hades as given in the Odyssey. When Ulysses asks Achilles how he fares in the nether regions whither he had descended after death, the latter replies

"Rather would I, in the sun's warmth divine,
Serve some poor churl who drags his days in grief,
Than the whole lordship of the dead were mine."

But even in the house of Yama only the more exalted spirits find a home. The common herd of *Pitris*, the souls of the departed, wander about like the shades in Homer's Hades, waiting for some body to migrate into, and propitiated by the rite called *Shardha*. According to the Hindu belief which had already established itself at the epoch of the Mahabharata the souls transmigrated into other bodies.

† Sabha Parv, S. 24.

* In Homer's *Odyssey*.

‡ Sabha Parv, S. 8.

We read,—"No doubt sins must have been committed by you in your former life,"†—which sins were punished by the soul being condemned to work out its salvation by a series of re-births. Again Draupadi says "I must in my child-hood have committed some act highly offensive to *Dhatri*"‡, to account for her sufferings in exile and in the palace of Virata. We must conclude that the souls we find assembled in the court of Yama were of those who had expiated their sins and were admitted to repose. The Hindu poet had a sublime conception of a future dissolution of the universe. The Greeks had no conception of a Heaven separate from the abode of the gods on the top of Mount Olympus, where no mortals had been admitted with the exception of Tantalus (as a guest), Hercules, the youth Ganymede, the cup-bearer of Zeus; and the Twin Brethren (alternately). The assembly house of Brahma, the Hindu Heaven, is inhabited by a few sages, but mostly by personifications of the senses, the elements, the Vedas, the seasons, the abstract virtues, &c. How much akin this doctrine is to Plato's theory of Ideas need not be pointed out.

The doctrine of an over-ruling Fate controlling both gods and mortals was common both to the Greeks and to the Hindus. Homer's idea of Fate was crude and materialistic, attesting the rudeness of the times when his poem was composed. To discover whether Hector was to die or live in the single combat between him and Achilles, "the Father (Zeus) hung his golden balances, and set therein two lots of dreary death, one for Achilles, one for horse-taming Hector, and held them by the midst and poised. Then Hector's fated day sank down and fell to the house of Hades."†† The Hindu idea was far more philosophical and modern. Drita-rashtra says "Man is not the disposer of his prosperity or adversity. He is like a wooden doll moved by strings. Indeed the Creator hath made man subject to Destiny."

The method of taking oaths among the early Greeks was very solemn. Agamemnon washed his hands, and calling Zeus, the sun, the rivers and the earth to witness, he sacrificed two lambs and poured a libation of wine to the gods, to seal his compact with Priam; but in India, the poor forlorn girl Amva, the daughter of the king of Kasi, merely touches her own head when she swears to the truth of what she was stating.

The belief in omens and auguries was common to the Greeks and

† Udyog. Parv. 29.
‡ Virat Parv. 20.
†† Iliad XXII, 194-227.

the Hindus. The seer Calchas relates an omen, how a blood-red snake sprang from beneath the altar when he was sacrificing at Aulis, coiled up a plane-tree near by, in which was a nest of eight fledge-ling sparrows and the mother-bird, and devoured them one after another. He concludes from this augury that afcer nine years' toil the Greeks would take Troy in the tenth year. (Il. II. 305-336). The narrative is strikingly similar to the omen that Ashwa-thama observes before he makes his bloody incursion into the Pandava camp. Ashwa-thama saw a large number of crows roosting in a tree at the foot of which he was sitting. Presently an owl came and killed the crows one by one without alarming the others. He takes this for a foreboding of the slaughter of the sleeping Pandus.

(To be continued.)

THOMAS C. RICE.

THE ARTS AND INDUSTRIES OF TRAVANCORE---II.

BY MR. V. NAGAM AIYA, B. A., F. R. HIST. S.

NEXT in importance to agriculture is the weaving Industry, and among all the materials of our textile fabrics cotton undoubtedly holds the first place. For a long time it has been cultivated, spun and manufactured locally, and every village has had families of weavers and spinners who supplied all local demands and needs. But cotton spinning has nearly ceased to exist as almost all weavers now use only imported twist.

The Izhavas, Saliars and Patnools are the chief castes engaged in weaving, but there are also a few other castes who follow this profession. The following is the form of the loom in use by the majority of the weavers:—

The principal parts of it are the sley, the healds and the reed. The sley with its reed is suspended by two cards from the roof of the house and the healds by two minor cards. The lower portion of the sley consists of a piece of wood two inches thick and almost circular in sections with a groove cut along the top for the reception of the reed. At each end a short upright is fixed and passes through slots cut in the upper portion of the sley. This is a piece of common grained wood about 3 ft. deep and ⅜ ft. thick with a groove cut at the bottom to form a cup for the reed, to fix it in a vertical position. In the middle there is a handle for the weaver to grasp and beat up the weft with great force, after the healds have divided the warp. The healds consist of a series of loops linked together, the warp thread being drawn through the space formed by linking two heald loops. The shuttle, with the waft in it, is thrown, across by one hand and caught by the other and so on.

The weaving of silk and woollen fabrics is unknown in Travancore.

FIBRES.

PLANTAIN FIBRE.

The existence of fibre in the common plantain has probably been known in India from ancient times, but it attracted public notice only during the Crimean War, when owing to the stoppage of the importation of Russian hemp into England the Indian Government ordered an enquiry into the capabilities of Indian fibres. But nothing important was done in regard to plantain fibre owing to the abundance of other

fibre-yielding plants and also to want of some simple and efficient machine for extracting the fibre. A few years ago the Government of Travancore deputed one of its officers to Ootacamund to acquaint himself with the methods of extracting the fibre, but for want of a suitable machine much good did not result from this mission. When weaving was introduced into the School of Arts, the Government procured through its Forest Department fibres extracted from plantains grown in the State and asked the Superintendent of the School of Arts, Trivandrum, to test them with a view to ascertain their fitness for weaving purposes. A few experiments were made and the results of these experiments are noted below.

1. Of the 29 varieties of plantains grown in Travancore, the fibres yielded by 12 were found to be the best for weaving cloths of fine texture and those of the remaining ones were only fit for coarse weaving and cordage. The fibres are silky in colour and glossy and sufficiently strong for a thread.

2. A few native and tanning colours were tried and found successful in dyeing the fibre fast.

3. Washing with alkali commonly used by native washermen and with soda and soap were tried in the fibre and the fabric woven with it. These were found only to increase the strength and pliability of the material.

4. The fibre was found to possess peculiar advantages over other known varieties of fibres used for textile purposes. It possessed an almost exact resemblance to silk in the polish of the thread, which it is found to retain after it is dyed with any colour or boiled or washed.

5. The fibre needs no spinning operation like other fibres. It is ready for the loom after its extraction from the raw sheaths of the plantain trees.

The machinery for extracting the fibre used in the Trivandrum School of Arts is simple in structure, comparatively cheap and easily portable being small and light. It can be carried to the plantain gardens where the trees are cut and would thereby save large expenditure in transit of the raw material. The frame work is in teak The scraping blade and the squeezing fluted rollers are fitted paralled to each other at the top and are worked by two separate strong steel springs controlled by foot levers. The additional mechanism for squeezing with the fluted rollers which work in advance of the scraping operation gives greater pliability to the plantain sheaths and renders the extraction of the fibre much easier. The fibre thus

obtained can consequently retain the full length of the sheaths available, little or no breakage occuring in the process of extraction.

The machine-made fibre industry yields a good profit. An enterprising Indian of Tanjore who took the trouble of having some samples of the fibre extracted by him sent to London, found them valued from £ 25 to £ 35 a ton. He estimates the cost of extracting the fibre at Rs 55 per ton, and allowing another Rs. 35 for putting the same on the market, or Rs. 90 altogether per ton, he calculates the profits at nearly £ 20 to £ 25 per ton. He states also that an acre of plantain garden yields one ton of fibre on an average. It has to be remembered that it has been usual hitherto to throw away the sheaths after reaping the produce, and if this refuse should yield so much as £ 20 per acre the industry should be a very paying one.

Plantain trees of different varieties are grown abundantly all over the State, and in fact almost every Malayali house has its own plantain trees behind it in the garden. The extraction of the fibre is only a simple process and as it does not affect the edible and valuable portion of the plantain tree there is a vast field open for a new and paying industry which our capitalists will do well to put in hand before foreign capital steps in.

Cocoanut Fibre or Coir.

Malabar has been rightly called the "land of the palms" and of these the cocoanut palm is the most important and widely cultivated. The cultivation of the cocoanut tree and the preparation of its various products seem to be occupations specially suited to the Malabar Coast, its dense population, its minutely sub-divided holdings and its easy water-carriage to the market. Each man here lives under his own palm trees and every traveller by boat on the lagoon can see the domestic labour going on at each threshold, the whole family busy in severing the husk from the nut, in spinning the fibre into the yarn and so on. Of the several industries connected with the cocoanut, the Coir industry is the most important. The thick pericarp or outer wall of the fruit yields the valuable coir fibre of commerce. The fibre is tough elastic, springy, easily manipulated within certain limits and eminently suited for manufactures where lightness, cleanliness and great indestructibility are required. It will stand water, it is almost impervious to wind and wave, or to damp and rain. Care should be taken to cut the

cocoanut at the proper season. The fibre is much impaired by waiting for the nuts to arrive at maturity. The fibre is weak when cut earlier than is necessary and if later it becomes coarse and hard and requires a longer soaking and is more difficult to manufacture. The best season is to cut the nut in the ninth or tenth month. When the cocoanuts are cut the husk is separated from the nut and thrown into pools of fresh water and soaked for nearly two months. Travellers in boats can see heaps of these thrown into the backwaters along the way and easily recognize from the offensive smell emanating from the rotten material in those places where the cocoanut abounds. When thoroughly soaked the fibrous parts are easily separated from the wood by beating with a stick, resembling an ordinary ricepounder, but not so long, known as *Kuttuvadi*. This beating is invariably done by women. After separation the fibres are mixed and with the help of a rough country machine locally known as *rattu* (wheel) ropes are twisted. This is also largely done by women. The Izhavas are largely engaged in this business and their women are very dexterous in rope making. Of the uses to which the coir is capable of application, the following extract from a pamphlet issued by an English trader will give a fair idea:—

"Coir is found suited to the production of a variety of articles of great utility and elegance of workmanship. It was at first only used for stuffing mattresses and cushions, but its applications have been enlarged and its value greatly increased by mechanical processes. Instead of being formed into rough cordage only and mats made by hand by means of ingeniously constructed machinery the fibre is rendered sufficiently fine for the loom and matting of different textures and coloured figures is produced while a combination of wool in pleasing designs gives richness and the effect of hearth rugs and carpeting. Brushes, and brooms for household and stable purposes, matting for sheep-folds, pheasantries and poultry yards, church cushions, hammocks, cordage of all sizes and strings for nursery men and others for tying up trees and other garden purposes, nose-bags for horses, mats and bags for seed-crushers, oil pressure and candle manufactures are only a few of the various purposes to which the fibrous coating of the cocoanut is now applied." Coir string is universally employed in other parts of India in the construction of bamboo houses. To these properties has to be added its great power of withstanding moisture on account of which it is in great demand for maritime purposes.

ARECANUT FIBRE.

Besides the plantain and cocoanut fibres the arecanut fibre is also used in the School of Arts, Trivandrum, as a substitute for wool, in the manufacture of carpets. When dyed, it is hardly distinguishable from wool, and in fact, carpets woven with it look better and finer than woollen carpets while they are considerably cheaper. The discovery of the uses of this fibre is very recent and the work is at present confined only to the School of Arts, Trivandrum.

OIL-PRESSING.

Next to Coir making, oil-pressing, especially the manufacture of cocoanut oil, is the most important industry in the State. The cocoanut oil manufactured in Travancore is considered better in quality than that produced in other countries. Mr. Mackenzie, the late Resident in Travancore and Cochin, observed that a ton of cocoanut oil from here fetches in the London market a few pounds more than that exported from any other country.

The oil is nearly white in colour and is largely used by the people of Malabar in cooking. It has a very agreeable smell and preparations made with it do not get spoiled while they taste better and keep longer. The oil is also used as medicine either by itself or boiled with other ingredients and for burning lamps and anointing the body. It is said to promote the growth of hair. The fat yielded by the cocoanut oil is largely used in Europe for the manufacture of candles and according to 'Max,' in the *Capital*, "Experiments made in the Philippines show that the oil can be made to produce a high quality of illuminating gas free from tar." The uses of cocoanut oil are thus manifold.

The method of preparing it is as follows:—The ripe kernel of the cocoanut is cut off the skull and dried either by exposure to the sun or by artificial means. It is then known as Copra. The copra is cut into thin slices which are put into the Presses and oil is extracted therefrom. The apparatus of a native oil-press is very simple. It is made of the trunk of a large tree (either tamarind or jack) or a block of stone, which is hollowed into the form of a morter and planted on a raised ground. In this a big pole works as a pestle round and round. A wooden beam about 16 ft. long pressing at one end closely against the foot of this mill with loud creaking noise has an arm projecting upwards at about a third of its length, which is attached to the head of the pestle. The mill is driven by men or oxen yoked at the farther end of the beam who pull it round and round. Every village has a few of these

country mills and accordingly they are to be found scattered throughout the country. In addition to these country mills, machines for extracting oil worked by steam power have been recently introduced; there are three of them established at Alleppey; a mill has been newly started at Quilon.

Gingelly-oil is the next in importance. This is usually procured by giving the sesamum seeds frequent washings in cold water at first until all the brownish coloured matter is removed and they look quiet white. They are then spread to dry in the sun, after which oil is pressed from them in the same way as cocoanut in country mills. The oil has healing properties. It is used for burning lamps and anointing. Some use it for cooking purposes. This, however, is the custom of the Tamils not the true Malayali.

The laurel or *Punnakka* oil which comes next in importance is expressed from the seeds of the laurel tree. It is used mostly for burning lamps, but it gives a dim light.

The caster-oil is another important kind of oil. It is made from the large or small varieties of *Ricinus Communis.* It is an excellent laxative and is generally administered as a purgative. Oil that is made for burning lamps is expressed in the mills, but for medicinal use it is prepared by boiling.

The *Pultailom* or lemon-grass oil is in great demand in Europe. It has a very pungent taste and a strong odour of lemon. This industry may be said to have monopolised the trade in lemon grass oil in European markets.

Veppa Ennai, the oil of the seeds of the margosa is of great medicinal value. The following oils also are used as medicines. Peacock oil, Deer oil, Serpent oil, Pig oil or ghee and fish oil.

Metal work.

Precious metals.

Gold and silver are superbly wrought. The making of native ornaments gives the goldsmiths ample scope for the display of their artistic skill, and their workmanship is much admired.

A gold girdle or Oddyanom made in Travancore the other day was the admiration of the Madras ladies, and they were positive in their statement that no Madras goldsmith could have shown such finish in work. The Oddyanom is a waist-belt worn by young women and this one was a small ornament weighing about £ 10 sterling, but the finish and the polish in it were unsurpassable; and this was the

work of a goldsmith who earned only a rupee a day.

All the rich temples of Travancore have a large number of gold and silver vessels. The big *Vahanams* of gold and silver of Sri Padmanabhaswamy's pagoda at Trivandrum amply testify to the great claim that Travancore has for artistic work in gold and silver.

Brass, Copper and Bell-metal.

Almost all the household vessels in a high class or middle class Hindu family are of brass, copper or bell-metal.

In Travancore bell-metal cauldrons and copper-cooking pots are made on a colossal scale as they are in great demand for the feeding-houses attached to the temples. Some of those in use in Trivandrum are so large that each can contain condiments to feed 5,000 persons at a time and so deep that a boy can swim in them if filled with water.

Iron and Steel.

Iron and steel are chiefly used for making agricultural implements, knives, razors, locks &c. Superior knives on the English model are manufactured in Travancore. The D. P. W. workshop does casting work in iron ; lamp-posts, pipes and other articles are cast there and most of the lamp-posts used in lighting the town of Trivandrum are those made in the workshop.

Carpentry.

In the construction of temples and houses, the native carpenter plays an important part. The *Tachchusastram* or the science of carpentry prescribes in minute detail the rules of construction. The chief or head carpenters who prepare designs for buildings and have charge of the execution of the works, know the whole of that science by heart. They are therefore the supreme authorities "on the dimensions of the rooms, the height and dimensions of the door frames, the inclination of the rafters and their number for the roof, the area of the open yards, the position of the beams and their sections ;" and indeed for every trifling detail to be followed in the construction. The abundance of good building timber found in the forests of Malabar and their extensive use in the indigenous style of architecture gives ample scope to the carpenter to display his ingenuity. The splendid wood carving for which Travancore is deservedly famous, which has already been referred to, owes its excellence to the dexterity and extensive technical knowledge possessed by the carpenters.

Boat-building.

A regular succession of lakes and backwaters connected by navigable canals and running in a parallel direction with the coast for a considerable length is a most remarkable feature of the Malabar coast. Almost all the important and busy towns in Travancore and Cochin are situated along this line of water communication and as might be expected every description of merchandize as well as the whole produce of the country is easily conveyed through backwaters in boats.

In marshy tracts and in most parts of North Travancore water is the only highway of communication and a *Vallam* or canoe is thus an indispensable adjunct to every house. Men, women and children go in these from one house to another or to the market or to their respective avocations in fields or elsewhere.

It is thus clear that there is a large demand for boats in the country. Accordingly we find that a large number of people are engaged in their construction or repair. The boats are of various sizes, from the small fishing boat, 8 to 10 ft. in length and 2 ft. in breadth, to the large handsomely fitted up and richly carved cabin boats used by Royalty and other high personages. Teak, *Anjili* and *Tambagam* are the most important trees used in their construction, *Anjili* being the best and most popular.

Mining Industry.

There has been no geological survey of the State. The only minerals now worked are the plumbago and mica. The plumbago has been pronounced to be of inferior quality, though two mines are being worked by the Morgan Crucible Company. Tho company pays a royalty of Rs. 4 to 6 per ton to Government, according to the quality of the ore and in 1079 M. E. (1903-1904 A. D.) the Sirkar realized a royalty of Rs. 11,134.

Mica is found at the bed of several tanks and in many places in the forests where water stagnates. But the quantity is small and the quality poor.

Besides these two, iron ore is largely met with; but there has been no organized attempt to undertake work in this line on a large scale.

Gold ore was found some years ago and tested, but it was thought not paying.

There can be no doubt that Travancore has a large mineral

wealth, but the mineral resources of the State have not been exploited as yet. The Government have now in their service two young men recently trained in England in mining and these youths are now engaged in exploiting the country. It is hoped that their labours will lead to the discovery of abundant and valuable mineral resources.

MANUFACTURE OF SALT.

Salt is a Government monopoly in Travancore as in British India, and in order to meet the wants of the people, salt is being manufactured by private contractors under an arrangement with the Sirkar according to which the expenses of the manufacture are borne by the manufacturers themselves. But the State carries out all the public works necessary for the general maintenance and improvement of the pans. The manufacturers sell all the salt manufactured by them to the Sirkar at a fixed rate. Locally-made salt is as good as the foreign stuff. Not long ago a private contractor was permitted to manufacture salt locally and very recently a company of private traders has been formed. It has already begun work with 100 pans and the produce is said to be of very good quality. At a recent conference of salt officers held under the presidency of the Dewan of Travancore, it was resolved that the State should eventually be made independent of foreign salt by encouraging home manufacture. The future of the salt manufacturing industry is thus full of promise.

POTTERY, BRICKS AND TILES.

Pottery is a very ancient and important industry. In the Hindu lore the profession is sanctified by Brahma the Creator being designated the chief potter. There are no houses in the country even of the poorest classes which do not use earthen pitchers, water jars, cooking pots, dishes and other vessels made by the potter. He is, by virtue of his calling, an important factor in the village organization.

The potter's wheel is a very simple and rude contrivance, and of this primitive wheel comes every day in every part of India, some of the finest pottery. It consists of a horizontal fly-wheel 2 or 3 feet in diameter loaded heavily with clay round the rim and put in motion by the hand. Once set spinning, it revolves for 5 or 10 minutes with a perfectly steady motion. The clay to be moulded is heaped in the centre of the wheel and the potter squats down on the ground before it. When a few vigorous turns are given, away spins the wheel round and round still and silent as a sleeping top, when at once the shapeless mass of clay begins to grow under the potter's hand into all sorts of

faultless forms, which are then carried to be dried and baked as fast as they are thrown away from the wheel. Any polishing is done by rubbing the baked jars and pots with pebble. The Indian potter shows thoroughly artistic work in his creation and the red earthenware pottery of Travancore is one of the principal varieties of fancy pottery in which artistic effect is sought to be produced. Some very fine pottery is being made in the Trivandrum School of Arts.

The round tube-like hollow tiles of the East Coast, used only in South Travancore, are also made in the potter's wheels. But the indigenous variety of tiles peculiar to Malabar are manufactured in the same manner as the bricks. The semi-solid clay prepared according to the *recipe* known to every potter is spread on level ground and allowed to dry for two or three days. It is then cut into the required sizes and shapes by a sharp-edged piece of wood or other instrument and left to dry a little more. The bricks of tiles are then collected and headed into a kiln constructed in the form of a rectangle with a number of holes on all the sides. Dry twigs and firewood are strewn at the top and at the bottom of the heap and also one or more layers inside it are burnt. After sufficient burning they are removed and are ready for use.

Toddy Drawing.

Toddy is a saccharine juice obtained by excision of the spadix or young flowering branch of the palmyra, cocoanut, sago, and other palms of which the first two are the most important. The process of drawing toddy is as follows. When the spadix is a month or a month and a half old, the toddy drawer begins his work by binding the sheath to prevent its expansion, after which he cuts about an inch off the end and then gently hammers the flowers, which are thereby exposed, with the handle of the knife or a piece of hard wood or bone. Finally he binds up the end with a broad strip of fibre. The hammering is repeated both morning and evening for 8 to 15 days, a thin slice being cut away on each occasion till the spadix is ready to yield toddy which can be easily recognized by the chattering of birds, crowding of insects and other unmistakable signs. When ready the end of the spadix is fixed into a small pot and a small strip of leaf is pricked into the flower to catch the oozing liquor and to convey the drops without wasting clear into the vessel. The juice exudes and drops into the earthen pot. It is collected every morning when the vessel is emptied and replaced as before and this is repeated daily until the tree is exhausted and yields no more. The yield will be about

half a gallon a day in the beginning but will gradually decrease, and after a period of about 40 or 50 days stop. The juice of the cocoanut tree is sweet toddy. In the early morning it is a pleasant drink, but it ferments towards night and is intoxicating.

Palmyra toddy is, though agreeable, inferior to the cocoanut toddy. It is very intoxicating and is largely drunk by the lower classes after a hard day's work in the fields or topes.

SUGAR, MOLASSES AND JAGGERY.

Coarse brown or black sugar is made by boiling down over a slow fire the juice or toddy drawn from the palmyra, the cocoanut or other palms. Jaggery is the hardened lump of the thick waxy syrup which is obtained by boiling for a considerable time, toddy with powdered lime.

If sugar has to be extracted, the boiling ceases a little earlier than is required for the making of jaggery, and when it is warm, it is placed in baskets and allowed to drain. The watery portion that drops into a pan placed below is Molasses.

CADJAN, MAT AND RATTAN WORK.

Cadjan umbrellas are a peculiarity of this coast, and no other part of Southern India produces similar ones. They are cheaper, last longer, stand rougher wear, and give more protection against sun and rain than cloth umbrellas, which are, however, fast displacing them, partly owing to the advantage of their being folded and partly to the fashion of the day. Cadjan fans are also largely used during the hot weather and they are very cheap. Cadjan leaves are also woven into rough mats.

Mats of North Travancore are made from the reed called '*Korai*' but only rough mats are so made. The leaves of the *Pandanus* are woven into very fine mats which are prized highly for their smoothness.

The rattan work of Travancore is noted for its skilled workmanship. The Neduvangad hills yield very good canes, and the Koravars all along the base are great experts in rattan work. They make boxes, plates, baskets and other useful articles. Wurkalay (Janardhanom) and the surrounding places are famous for this kind of workmanship.

The abundance of material and the superior intelligence of the true Malabar population are two great factors in favour of our industries and it may therefore be safely predicted that a great future of industrial development and prosperity awaits Travancore before long.

V. NAGAM AIYA.

MANIKKVACAGAR AND THE PROBLEM OF TAMIL LITERATURE.

BY PROF. JULIEN VINSON, PARIS.

IN the two numbers of the *Malabar Quarterly Review* previous to the last, Mr. K. G. Sesha Aiyar fully discussed the question; as my name occurs several times in his article, I ask permission to answer him, or better to express here my actual ideas about the matter, shortly as possible. I must declare, first, that I never pretended to be absolutely right and am always ready to confess my errors, when it is proved I mistook, as for example, in the case of Dr. Burnell's famous foot-note.

I must be allowed too to say that for long the Tamilians were devoid of what may be called the historical sense; they have no written history and all their records are thoroughly mingled with folklore, popular tales, religious events and mythic legends. Almost all personal names of old days appear as mere surnames or even nicknames; so, is it admissible that a child may have been called by his parents, as many great Tamil writers were, *Kakkeippadiniyar* "the sweet crow singer," or *Parimelalagar* "the superior beautiful" one?

Manikkavaçagar (*Sk. Manikyavacaka* "one whose speeches are precious jewels") is known as a great Tamil Poet, an energetic Saiva devotee, a valiant minister of the Pandiya king Arimarddana. Moreover he is said to have overthrown and converted some Buddhist priests who had come from Ceylon to Sidambaram. At what time then did he possibly live and flourish?

We are able to affirm that it cannot be delayed later than the tenth or eleventh century A. D. The Madras Government Epigraphist, Mr. V. Venkayya, informs us, in his last annual report, that one inscription was lately discovered, in which king Vikramachola, about the year 1135, ordered a provision to be made for the singing of one of Manikkavaçagar's hymns *Tiruchchalal*. So, in the beginning of the twelth century, Manikkavaçagar was already a celebrated poet and a venerated holy saint throughout the whole Tamil country. He must then have been dead more than a century before.

Very little is to be got from the works of this renowned saint. And we may perhaps doubt whether he really is the author of all the poems which are ascribed to him. I was ever of opinion that the

Kalladam, for example, was composed prior to the *Kovei*; its style and metre appear more archaic, and we find in it many traces of the primitive manners and beliefs of the lower people, frequent allusions to conjurors, sorcerers, soothsayers &c., on the one hand, and of ghosts, goblins, evil spirits, vampires, on the other. Moreover, Tamil works cannot throw much light by themselves on historical problems because many modern writers have mistakenly copied out old authors, according to the rule later formulated by Pavanandi: "On what matters, with what words, in what way, high men—have spoken; so to speak, is the convenience of style."

"எப்பொருளெச்சொலி னெவ்வாறுயர்ந்தோர்
செப்பினரப்படி செப்புதன்மரபே."

But we may believe at best *Tiruvacagam* is Manikkavaçagar's work, and we must see at what period of Tamil Literature it is to be brought up. The problem, to be solved, must be examined at three points of view, viz., the literary, the religious and the historical one.

Some learned native scholars have said that the Tamilians had attained a high degree of civilisation and possessed a rich literature and a perfect writing system of their own, much before the Christian era, at a time when their country extended over a large space of land southward of Cape Comorin. But these statements have always appeared to me as a mere hypothesis, to which nothing affords the slightest support. No fragment whatever of a work, not a single remain of inscription, not even an original tale or tradition, can be produced in its favour. As regards writing for example, Mr. Burnell admitted that the *Vatteluthu* might have been directly borrowed by the old Dravidians from some semitic traders or travellers; but one cannot doubt now that it originated from the northern Aryan alphabets: the forms for *k*, *c*, *t*, the confusion of long and short *e*, and *o*, and many other particulars prove it unquestionably. It is almost certain that writing was introduced in Southern India in the third century of the Christian era, and we must observe the oldest documents are in the Sanskrit language only. Old grants and inscriptions generally contain two parts, an eulogistic, mythical and historical one in verse and an administrative or official in prose, sometimes in the Prakrit or spoken language. Later, vernaculars (Tamil, Canarese, Telegu) are used in the prose official part; still later, Tamil occurs in the poetical eulogy in the *agaval* metre which is known to be the oldest of all; more recent documents are found to be written in the Vernacular prose only. Are

we not authorised to conclude from this that the writers of these documents were originally strangers who generally became acquainted with local idioms and used them more and more? It is highly probable that the Aryanisation of South India was peacefully and progressively made. The Aryan immigrants, being principally Brahmans and warriors, settled themselves in towns and formed separate communities there; it was only by their intercourse with the native, in subsequent days, that they began to learn, use and write original languages and taught the native to write and compose literary works. The first Tamil, Canarese or Telugu writers were evidently Brahmans of northern origin and religion. Not one Tamil, Canarese or Telugu book now in existence is independent of Sanskrit.

Moreover, Tamil literature is nearly related to religious events. When we try to get a general view of it, we become bound to the necessity of acknowledging it must be divided in distinct periods, each of which corresponds to a special religious activity, but we must admit, before all, a preliminary, preparatory period; then came the time in which Jainas and perhaps Buddhists were flourishing; then, the Saivists grew up and began to engage in a long and violent struggle with these heretics; then Saivism became predominant. In later times we see Vaishnavas interfering, in the same epoch as so many Tamil Puranas were composed embodying many old local primitive deities, uses, superstitions and legends. The last period,—the modern one, can be considered as beginning with the arrival of the European settlers, about the end of the fifteenth century.

Now, let us turn to *Tiruvacagam* and other works of Manikkavaçagar. They were evidently written in the militant period of Tamil Literature, viz., in the third one. But writing having been introduced in the Dravida about the third century, it cannot have become current and be applied to the Vernacular languages before the fourth; and the preliminary period, the *Jaina* period, which followed certainly lasted something on two or three centuries. So that, Manikkavaçagar cannot have lived and written earlier than the seventh or eighth century.

Historically, Manikkavaçagar was a contemporary of king Varagunapandya, whose name is quoted in his works; and this king is probably the same named prince who, as we know, ascended the throne in the year 862-863. Moreover, in the legends of his life, our great saint is said to have been the prime minister of Arimarddana

Pandya. Who this is we cannot decide, as he has not been yet identified. But he appears as the 61st or 63rd in the list of the 74 monarchs who reigned in Madura before the overthrowing of their power by the Chola. This important event took place under the reign of Rajendra Chola, towards the middle of the eleventh century; and if we assign, as usual, 20 years to each of the 10 or 12 kings who reigned between Arimarddana and Kun Pandya, the last independent sovereign, we find Manikkavaçagar must have lived at the beginning of the ninth century.

My conclusion will be then that Manikkavaçagar's age is very probably the just said ninth century (800 – 900) of the Christian era.

PROF. JULIEN VINSON

THE NAMBUDIRIS—III.

By Mr. N. Subbaraya Aiyar.

THE Nambudiris are governed in their social life by a system of rules called the sixty-four *Anacharams* of Kerala, (peculiar customs of Malabar) said to have been introduced by the renowned Parasurama and the great Vedantist Sri Sankaracharya. One version of the list will be found in the Indian Antiquary Vol. IV, page 255 "An *anacharam* is a custom peculiar to Kerala and not found prevailing in any other part of India." These anacharams lay down rules regulating bath, pollution, meals, marriage, inheritance &c., among the different grades of society in Kerala.

The most important of these *anacharams* are the following:—

1. Males should have fore-locks.
2. The eldest son alone should get married.
3. The other sons may terminate their studentship or bachelor's life by performing a ceremony called *Samavarthana*, after which alone can they consort with Sudra women.
4. Those who demand partition should forfeit caste.
5. Corpses should be burnt in the compounds of the houses.
6. Married men should wear only one thread.
7. Girls may be given in marriage even after puberty.
8. Widows should keep their locks of hair and not to perform Sati.
9. Sudra women should attend and serve food to antharjanams when in child-bed.
10. Women should wear white cloths.
11. Women should be sparing in their personal decorations.
12. Women, when accused of adultery, should be tried by a caste assembly.
13. Nambudiris should not bow to, or receive benediction from, one another.
14. *Sapindi* of parents should be performed at the close of the first year of death.
15. The anniversary of a deceased member should be performed on the day on which the star of his death falls.
16. An adopted son should perform Sradhas of his natural parents also.

17. Nambuḍiri women should not bore their noses.
18. Women in menses should not be required to keep themselves aloof.
19. Sradhas of paternal and maternal grandfathers and their wifes should be performed.
20. Nambudiris may shave even after meals.
21. They should not bathe in a tank with clothes worn on their person.
22. They should not bathe before sunrise.
23. They should not chew betel while in pollution.
24. They should not spin cotton.
25. They should not wash their own cloths.
26. They must observe *Deeksha* i. e., they must grow their hair for one complete year on the death of their father and mother.
27. Their women should not look at any person other than their own husbands.
28. Their women should not go out without a maid servant.

The rules which regulate the conduct of women amongst the Nambudiris are very stringent. When an *Anatharjanam* is suspected of adultery, the Karanavan or head of the house communicates the fact to his co-caste neighbours and the Vydeekan of the Gramam or village to which the female belongs. All persons implicated are then placed under an interdict and the woman is put in an out-house of the illam called *Anchampura*, under proper guard and the matter is reported to the king. The Vydeekan of the Gramam holds a preliminary enquiry, called *Soodrivicharam*, because the Vrishali or Sudra maid servant who attends on the woman is examined as the principal witness. The woman is thenceforth called in contempt a *Sadhanam* (a thing). The Rajah sends deputies or representations called *Akakoyima* and *Porakoyma* (the inner and outer representatives), Mimamsikas and a Smarthan. These constitute a Court of Enquiry or Punchayat, called *Smartha Vicharam*. The Smarthan Vicharam or court is held in an outhouse of the culprit's illam. The Smarthan then commences the enquiry, the conduct of which is superintended by the representatives of the Rajah and four Mimamsikas. The culprit is brought before the assembly and made to stand behind a curtain. The Smarthan then examines her and the witnesses. If she is found innocent, the assembly falls prostrate at her feet and asks pardon for the offence given her. If she is found guilty, a day is appointed to

pronounce and carry out the sentence, which is generally declared in a public place, in the presence of the woman. A Paradesi (Patter) Brahman whose services are engaged for the occasion, stands on a bench and, with clapping of hands, proclaims the verdict of the assembly to her and the public, viz., that she is found guilty of adultery and that she is outcasted. Immediately her face-sheltering umbrella and the covering cloth are snatched away from the woman and are destroyed then and there. She is considered as dead by her relations and funeral ceremonies are performed for her. After this the other members of the family perform expiatory ceremonies and purificatory rites as prescribed by the Vydeekan. A feast is then held in the Illam called *Sudhabhojanam* by which the other members of the Illam, under suspension, are readmitted to their caste privileges. The excommunicated woman is, in all cases, allowed the option of taking her abode at a distance from the Illam and living there upon the provision that may be made for her maintenance by the Illam or, to be fed at one of the Sirkar Choultries if the case occurs in Cochin or Travancore. She is also at liberty to live with her guilty partner.

If the outcasted woman has children, such of them as were born after the commencement of her guilty career, as found by the Panchayat are expelled from the Illam as *Kulathil pattavar* (children born of a polluted womb) and these innocent children are allowed to mix with Chakyars and Nambyars. All males suspected of having had illicit intercourse with the outcasted woman, are also outcasted, but only when their guilt is clearly proved.

The rulers of Cochin and Travancore issue the writs convening a Panchayat or committee of enquiry in the cases of offences committed within their territory. The Zamorin of Calicut and other chiefs and Rajahs also continue to exercise the privilege of issuing such orders in regard to cases occurring in Malabar.

Parasu Rama has ordained that among Nambudiris only the eldest son should marry and that the son born to him would be son to the family. If the eldest son has no issue by the first wife, he may marry again. If he is disqualified for an issue or dies without issue, the next younger brother may marry and so on until the object is attained. If the younger brother marries without justifiable grounds, the marriage shall not become invalid, but this is rare. If a Nambudiri has sons by the first and second wives, the son who is senior in age alone is entitled to marrry, regard being not had to the order. If

there are five or six unmarried girls in a family, the eldest son may marry three girls and his younger brothers may also marry with the consent of the eldest. If a son be born to one of the younger brothers before the birth of a son to the eldest, the younger brother's son alone will be entitled to marry in preference to the eldest brother's son.

The Brahmans of Payyanur known as Ammavans give their girls in marriage to Brahmans of other villages in due form and take them back to t eir own families. The children born to them do not inherit their father's properties, but only their maternal uncle's. They are entitled to perform their father's funeral ceremonies.

In Malabar the marriage of the Brahmans is of two kinds. The first is the ordinary form and the other is known as the *Sarwaswadanam.* When a Nambudiri Illam is in danger of becoming extinct it is a common practice to give the daughter of that illam in marriage to a Nambudiri and keep him in that illam. This is termed *Sarwaswadanam* marriage. It must be noted that the children born to him are not entitled to his tarwad property. But if there be no male issue in his family one of his sons born iu the *Sarnwaswadanam* marriage may be made heir to that illam. The eldest son in a family is not allowed to contract a *Sarwaswadanam* marriage.

All the eight classes of Nambudiris excepting those of Payyanur Gramam follow sucession in the male line or Marumakkathayam law of inheritance.

The Elayathus follow Makkathayam. The Moothathus are *Marumakkathayees* according to the Kerala Mahatmyam, but they now follow Makkathayam. *Karanavan* in Malabar includes an elder brother, father and others among those who inherit from father to son. Generally the Karanavan manages the family affairs.

The family of a Brahman in Malabar is salled *Santhathi Brahmaswom.* All the members of an illam excluding those that are married, are entitled to get food, cloths and other necessary expenses from the tarwad

Malabar law recognizes various forms of affiliation. They are (1) adoption, (2) appointment, (3) Sarwaswadanam. The last two forms are peculiar to the Nambudiris while the first is recognized among the Nambudiris and Nayars.

There are three kinds of adoption in vogue in Malabar, viz., (1) adoption by the hands, i. e., by the hands of the adopters (male

and female) the adoptee and the adopter's parents or guardians. (2) adoption by *Chamatha—Chenchamatha adoption*—by burning a pan of sacred grass. (3) adoption by merely taking into the family. There is no limit to the age or number of persons adopted.

An Antharjanam has the power to appoint a male as heir to succeed to the property belonging to her illam, in the absence of relations within ten or three days' pollution. The two powers which an Antharjanam is said to possess are (1) a power to appoint an heir to perpetuate her illam which is otherwise to become extinct for want of heirs and (2) a power to direct a Nambudiri to marry again especially for the illam on the understanding that the son, if any, born of that marriage, shall be heir to that illam.

The Nambudiris burn their dead. In cases of death by cholera or small-pox, they generally bury the dead. *Udakakriya* or funeral oblation in water, *Sanchayana* which consists in the picking up of bones from the funeral pyre and the daily *balies* or offerings of rice, are the chief ceremonies performed during the period of pollution which lasts for ten days. It has to be noted here that the Nayar Cheethian is an important factor in these ceremonies. The holy grass (*Kusa*) and the leaves of *Cherupoola* (achyranthes lanota) and gingelly seed have to be put into the hands of the Nambudiris by him. *Pindam* or offerings of boiled rice for the benefit of the departed soul is celebrated on the eleventh day with grand feasts. They observe *Deeksha* which commences from the eleventh day and terminates with the *Masom* ceremony at the end of one year. All the sons observe *Deeksha* on the death of their father and mother, which is not the case with other classes of Brahmans. During the period of *Deeksha* they perform *balies* and feed a Brahman daily and they are not allowed to shave, chew betel &c.

During the period of death pollution, the Nambudiris should avoid pollution by the touch or approach of low caste men and women and they are not allowed to eat anything except rice, fruits and roots. Ghee, milk and salt are prohibited. The widow should subsist upon fruits and roots alone during the period of pollution consequent on her husband's death.

Thus it is only among the Brahmans of Kerala that we find many relics of Vedic Brahmanism; it is only among this class of Brahmans that worship and propitiation quite in accord with vedic precepts are adhered to; and it is only these Brahmans—the Nambudiris—that

perform with scrupulous regularity and punctuality their daily ablutions and study and recite Vedas with accuracy. The life of the Nambudiri is still, as was of yore, regulated by well-defined rules based on religious ideas and any deviation, however insignificant it may be, is taken serious notice of and severely censured. There is religion in his baths and food; religion in his study of the Vedas and Sastras; religion in every one of his acts. In fact, the Nambudiri "lives in religion, moves in religion and has his being in religion."

N. SUBBARAYA AIYAR.

TOBACCO.

BY PROF. K. K. BERNARD, M. A.

> "When all things were made, none was made better than tobacco; to be a lonely man's friend, a bachelor's companion, a hungry man's food, a sad man's cordial, a wakeful man's sleep, and a chilly man's fire. There is no herb like it under the canopy of heaven."
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> —Ch. Kingsley in *Westward Ho!*.

> Smoking is "a custom loathesome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black stinking fumes thereof, resembling the horrible Stygian smoke of the pit that is bottomless."
>
> King James I in *Counterblast*.

Many and diverse are the opinions expressed, and perplexingly conflicting the views held about the virtues and qualities of this most unique of herbs under the sun.* To the admirers of the "divine tobacco" (as Spenser called it) no praises are too high, no encomiums and eulogies too great to express the ardour of their enthusiastic appreciation of the virtues and soothing qualities of the plant; as Kingsley put it, "there is no herb like it under the canopy of heaven". One rapturous devotee addresses it thus:

"Tobacco, tobacco, preserver of my life.
Tobacco, tobacco, dearer than my wife!"

(I suspect there must have been something radically wrong about his marital relations). Whereas, to the anti-tobacco Leaguer and others of that ilk, it seems to be the very embodiment of all that is evil, and

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* An apologue which neatly sums up the good and bad points of Tobacco may be given here. Once when the Prophet was taking a stroll in the country, he saw a serpent, stiff with cold, lying on the ground. He compassionately took it up and warmed it in his bosom. When the serpent had recovered, it said "Divine Prophet listen, I am now going to bite thee."

"Why pray" inquired Mahomet.

"Because thy race persecutes mine and tries to stamp it out.

"But does not thy race make perpetual war against mine?" was the Prophet's rejoinder. "How cans't thou, besides, be so ungrateful and so soon forget that I saved thy life?"

"There is no such thing as gratitude upon the earth" replied the serpent "and if I were to spare thee now either thou or another of thy race would kill me. By Allah I shall bite thee."

"If thou hast sworn by Allah, I will not cause thee to break thy vow" said the prophet, holding his hand to the serpent's mouth. The serpent bit him, but he sucked the wound with his lips and spat the venom on the ground. And on that very spot sprang up a plant which combines within itself the venom of the serpent and the compassion of the Prophet. Men call this plant by the name of tobacco."—Ed. M. Q. R.

the smoke of the pipe or cigar but a prelude to the fires of hell!

I am sure the reader is very much interested in this subject. If I am not mistaken, three out of every four men that shall read this article are consumers of the fragrant weed. I propose, therefore, to consider, for the delectation of the readers, the arguments that are adduced in favour of the gentle art of smoking, the reasonable explanation for the very wide prevalence of the 'tobacco habit.', as well as the objections that are brought against it on various grounds. Before proceeding to do so, however, I shall give a brief account, general and historical, of the plant itself.

Tobacco, as the reader is aware, is the dried and cured leaf of the plant Nicotiana, of the natural order of Solanaceæ. It was one of the articles whose knowledge was introduced into Europe by Columbus. In November 1492, a party sent out by Columbus from the vessels of his first expedition to explore the island of Cuba brought back the information that they had seen people with lighted firebrands in their mouths. The habit of snuffing was first observed by Ramon Pane, a Franciscan, who had accompanied Columbus on his second expedition. The plant itself was first brought to Europe in 1558 by Francisco Fernando, a physician who was sent out by Philip II to investigate the products of Mexico; and the seeds were brought to Europe by Ican Nicol, to Catherine Medici.

At first, the plant was supposed to possess almost miraculous powers, and was called 'herba santa', 'Sarca Sancta Indorum'. Ralph Lane, the first Governor of Vriginia, and Sir Francis Drake brought, in 1586 the implements and materials of smoking to Raleigh. The reader is, I presume, acquainted with the story of how Sir Walter was found by his faithful steward with a firebrand sticking out of his mouth, and smoke issuing out therefrom; and fearing that his master had taken fire, he poured a bucketful of water on his head. Raleigh it was who introduced the fashion of smoking into England; and, we are told, he smoked a pipe even a little before going to the scaffold. In the 17th century, the habit spread rapidly over Europe; and that, "in face of the most determined opposition of statesmen and priests, the "Counterblast" of a great monarch, penal enactments of the most severe description, the knout, excommunication, and even capital punishment".

Balfour, in the 'Cyclopædia of India' says, "In several of the countries to which it has been brou ht, its use has been opposed, but

it supplies some want of the human system, or affords some gratification which indicates a want. It has rarely caused injury, is believed to render alcoholic stimulants less requisite, and the general belief among physicians and non-medical men is, that it is useful as a narcotic stimulant where there is much mental toil."

It is stated in the 'Kulasat-ut-tawarikh' that tobacco was introduced into India by the Portuguese in the reign of Akbar. Jehanghir, in the 14th year of his reign, forbade the practice under penalty of having the lips cut.

In its physiological action, tobacco is a stimulant as well as a sedative. Dr. James Johnson, one time Professor of Chemistry in the University of Durham, and one of the greatest authorities on the things of common life, states that "the greater and first effect of tobacco is to assuage pain and soothe the system in general, which its lesser and secondary effect is to excite and invigorate, and, at the same time, give steadiness and fixity to the powers of thought."

I shall proceed now to consider the indictment that the anti-tobacco societies and other officiously philanthropic individuals have to make against what they call the pernicious and foul habit of smoking. The charges are that it causes decrease of mental and bodily vigour, anœmia, palpitation, intermittent pulse, weakness of heart, circulatory troubles, tobacco amblyopia (a particular affection of the eyes), &c., &c. 'In fact, if all the evil that is told of tobacco were true, the human race would have come to an end by now. We know a little of the evil, and it is generally the evil of excess, which equally applies to all the other necessaries of life; for instance, meat and bread. These latter, consumed reasonably are friends; when immoderately used, they are just as baneful, and quite as permanently injurious as even over-indulgence in alcohol.'

Burton, in his "Anatomy of Melancholy" had remarked centuries ago, "Tobacco, divine, rare, super-excellent tobacco, which goes far beyond all panaceas, potable gold and philosopher's stone is a sovereign remedy in all diseases, a good vomit, a virtuous herb if *it be well qualified, opportunely taken and medically used.* But, as it is commonly abused by most men, who take it as tinkers do ale, 'tis a plague, a mischief, a violent purge, and the overthrow of body and soul.'

It must be remembered that much of the evil that is attributed to tobacco is really caused by the injurious chemicals &c., that are used in "faking" and flavouring inferior tobacco, specially in the

manufacture of cheap cigarettes and "bird's eye." Not infrequently we are told, the cheap cigarette is made of cabbage leaves cut up fine and "faked" with a strong infusion of old and refuse tobacco, nitre &c. No wonder if the smoking of such an article should cause harm!

I may state here, in parenthesis, that whatever may be the opinions expressed in this article on the general subject of smoking, I cannot but condemn most unqualifiedly, the pernicious habit of little boys and youths smoking the cheap and nasty cigarettes that are sold so largely for a nickel. I entirely approve of the U. S. Government, which has made juvenile smoking a punishable offence, and it would be no bad thing if a similar law were made applicable in our country as well, making the smoking of cigarettes by youths under sixteen a crime against society and the best interests of the community. The insidious nature of the evil arises from the smallness of the cigarette, the comparative shortness of duration of each individual smoke, and the habit of inhaling the smoke into the lungs.

With the above reservation (which I feel my duty to make, lest I should seem to encourage any juvenile reader of this magazine in his precocious smoking habit), I consider the reasonable use of tobacco (smoking) as not only not injurious, but helpful in many respects. But I shall commend my position to the acceptation of my readers more surely by quoting the statements of eminent doctors and others who have a right to speak with authority on the subject, than by merely giving my layman's opinion about it. Dr. Jonathan Perreira says: "I am not acquainted with any well ascertained ill-effects resulting from the habitual practice of smoking". Sir Robert Christison concludes; "In many individuals who use it habitually, the smoke has an exhilarating power in removing exhaustion, listlessness and restlessness, especially when brought on by bodily or mental fatigue. Again, Sir Lauder Brunton, the great authority on therapeutics, has shown the value of it to the brain-worker. Other medical men freely admit it to be an essential for the man of muscle strenuously working under privation.' All the war-offices in the world have come to realize its virtues in this last respect and serve it now as an indispensable item of the soldier's ration on active service.

But it is not alone in this respect that tobacco is recognised as of usefulness. "A leading French Magistrate regards it as an admirable peacemaker; a factor that makes for law-abiding among citizens." He says that during his long magisterial experience, he has never known

any violent crime committed by a man with pipe, cigar or cigarette in his mouth. Dr. Forbes Winslow, the well-known specialist on mental diseases, says, "In all my experience of more than a quarter of a century I never heard of any one committing a crime while smoking. . . . Smoking acts as a sedative to the nervous system and serves to soothe the passion, and quell violent instincts. If an individual were contemplating murder in cold blood while walking in the street and he stopped to smoke a pipe on reaching home, I should say that the effect would be that the tobacco fumes would soothe him down—and the murder would in all probability remain uncommitted.

What wonder, then, that smoking is persisted in. As Locke says "Bread or tobacco may be neglected but reason at first recommends their trial, and custom makes them pleasant". That smoking makes for sobriety cannot be doubted. An eastern traveller has told us that "it is a sufficient luxury for many who, without it, would have recourse to intoxicating beverages, merely to pass away hours of idleness". Another eminent authority in the 'Journal of the Statistical Society' thinks that "it can hardly be doubted that tobacco must, to a certain extent, have contributed to the sobriety of Asiatic and European nations". Finally, in the words of R. L. Stevenson, who says in his *Virginibus Puerisque*—No woman should marry a teetotaller or a man that does not smoke. It is not for nothing that this "ignoble tabagie" as Mitchelet calls it spreads over all the world. Mitchelet rails against it because it renders you happy apart from thought or work. To provident women this will seem no evil influence in married life. Whatever keeps a man in the front garden, whatever checks wandering fancy and all inordinate ambition, whatever makes for lounging and contentment, makes just so surely for domestic happiness.

PROF. K. K. BERNARD.

SOCIAL REFORM

By. Mr. K. Sadasivam Pillai.

THE very fact that an event which in a more enlightened society would have passed off as a common occurrence has, in our country, evoked much talk and more comment in the leading newspapers points to the still passive, if not actively hostile, attitude of the people towards matters social. I recall to memory the recent remarriage of Justice Mr. Mukherjee's widowed daughter. Despite the high position and consequent importance of that courageous innovator adverse comment was in no way wanting and even resort was had to the civil court to prevent, if possible, the remarriage of the widowed girl-wife. Had the family been one of ordinary status with less wealth, influence and moral support, it would have been, in all probability, hooted at and excommunicated and kept apart ever after from fire and water. No apology would, therefore, be needed for making an attempt to impress on the people the rationale of, and, impliedly, the necessity for, social reform.

The generality of mankind do not look beneath the surface of any topic and the usual way of dealing with a subject of this kind is by enumerating the many evils that are traceable to a given custom and prescribing what are thought to be suitable antidotes. In doing so, primary causes are confounded with secondary ones and the one principle which pervades through all the varied *forms* of evil is entirely lost sight of. Taking, for example, the existing caste system, the thousand and one evils which it has given rise to are dwelt upon and described with minute detail while the obviously more important question of the how and the why of these receives, if at all, but scanty attention.

With reference to what all-pervading principle are we then, to consider the subject of social reform? Are social reforms, after all, so very necessary for the well-being of a people as many think them to be? Considering the trouble, dissension and even physical pain which are always incidental to every act of innovation or purification would it not be consistent with wisdom and policy to let things alone grounding, meanwhile, our hope, on the silent but certain workings of Providence?

In our answer to the first question lies the essence of any reform

whatever. Apart from its teleological aspect, is there any law to which reform howsoever directed may be said to conform itself? We answer: "Yes. There is one law and that is the law of all progress." Social progress is but a limited phase of that universal progress which philosophers term evolution and as such it is governed by the same law. "From the remotest past which science can fathom," writes Mr. Herbert Spencer in his elaborate essay on *Progress: Its law and cause*, "up to the novelties of yesterday, that in which progress essentially consists, is the transformation of the homogeneous into the heterogeneous." Mr. Spencer subsequently modified his statement by introducing another element into the field—increase of coherence—so that he found that the line of growth is "at once towards complete separateness and complete union." Granting the law as conclusively proved in its entirety, we infer that, other things equal, whatever makes for heterogeneity and coherence makes also for progress and whatever arrests these arrests progress also.

Let us now apply this law to one of the institutions the reform of which occupies at present the energies of our 'go-ahead' men, to wit caste system. Let us see to what extent and in what degree that time-honoured institution has furthered or impeded and still furthers or impedes the process of transformation. When we have ascertained this we must be held competent to pronounce our verdict of 'not guilty' or 'guilty'.

Taking caste system, we can safely assert it to have been in existence in some incipient form long before legislation gave it definiteness. Its subsequent legislative recognition should have endowed it with permanency and this permanency should have gradually given the impetus to the increase of heterogeneity. The proximate effect of caste legislation was, therefore, decidedly towards heterogeneity. Take, for instance, the Brahmin with his matutinal ablutions, his routine of incantations and prayers, his freshly-cooked non-meat diet, his clean and sufficient clothing, the regular exercise which he took under the form of daily worship and the comparatively lettered ease or amusement in which he spent the hottest part of the day. While making possible a large amount of personal comfort, these special causes would fit him for intellectual pursuits; ample time could be spared for meditation, thought and study and thus the seeds would be sown of Metaphysics, Ethics, Medicine, Astronomy and Occult Science.

Contrast this with the hard conditions of the Sudra's existence. His whole life would be one round of menial service. Scanty fare,

insufficient clothing, hard, prolonged work, perpetual bondage and obedience to another's will would produce effects the very opposite of what would be in the case of a Brahmin.

Take again the case of a Kshatriya. Following a profession of which the sword and the javelin were the necessary adjuncts he would acquire hardihood, rude chivalry, self-reliance, aggressiveness and suppleness and agility. The gods he adored and propitiated would be quite in keeping with the horrid nature of his profession. Physical strength being his chief requirement, he would adapt his food accordingly. He would evince no inclination for those higher pursuits which gave to the Brahmin's life all its spiciness. While depending on the state or his employer for the satisfaction of his temporal wants he would have to consign his spiritual advancement to the care of his spiritual overlord, the Brahmin.

Time would intensify the dissimilarities thus caused and what were once conventional distinctions would become natural ones. The acquired characteristics might induce constitutional changes which would be transmitted to the offspring. Faculties which had been constantly exercised would be further developed while faculties which had lain dormant would become extinct gradually. Cleverness and efficiency in certain modes of activity would be combined with dullness and inefficiency in other modes. The manufacture of implements and tools would be excelled in by the artisan class but despised by the other classes. The more interdependent the classes grew on each other the more their capability would be in certain respects and the more their inaptitude in others; there would thus be further divergence from the points of similarity. Thus far the transformation would be heterogeneous.

It must, however, be noted that it could not have been wholly a case of dissimilarities. On the other hand, the common forms of worship, the observance of common ceremonies and the common customs of enforced widowhood and child-marriage would produce identical results in all the castes. There would also be a tendency for each caste to approximate itself to the caste just above it by imitation and a decided bent would be given for the formation of very similar characteristics. Even at the present day one cannot fail to observe the persistent efforts of the lower castes to reach what they believe to be the higher level of the more favoured castes. Not only as regards customs but even in many of the minor details of life do we find an incessant struggle to rise upwards. How many have not laughed

at the feeble efforts of the social pariah to accustom himself to the refined language of his superior in caste? How many have not appropriated to themselves higher caste titles who have no birthright to it? What sacrifices are not made to intermarry into a family of a higher standing? All these are evidences of the subtle causes which should have operated in producing innumerable similarities. One common characteristic would be the parent of many characteristics and each of these latter would give birth to many more of a like nature. Add to this the further fact that the restrictions imposed by rigid customs could only arrest all tendency to heterogeneity. However strong might be individual proclivities towards dissimilarity, the conditions of existence would compel the conformation of individuals to the enactments of society which could not be practically disregarded with impunity.

Among the individuals composing each caste the tendency would be towards homogeneity. Widely as the castes themselves would differ from each other, there would be repetition of the same moral and intellectual characteristics among the former; so that at the end of a sufficiently long period during which the similarities had been repeated times out of number a Brahmin would remain characteristically a Brahmin, a Kshatriya, a Kshatriya, and a Sudra, a Sudra. Partaking of the same kind of food, practising the same kinds of arts, following the same kinds of occupations and living under nearly the same conditions, they would develop in themselves a great many similar attributes to the detriment of others equally important. The cringing selfishness of the Brahmin, the loud-mouthed aggressiveness of the Kshatriya, the calculating parsimony of the Vaisya and the servile obsequiousness of the Sudra would become the common characteristics of the castes which they represented.* The priestly class would be intellectually superior to, but physically inferior to, the fighting class; the reverse would hold in the case of the fighting class; while in both respects the serving class would lag far behind. More than this, even the physical constitutions of the individuals of each caste would be so similarly modified as to render them liable to specific forms of disease.

It has been shown that the immediate effect of caste legislation was in the line of heterogeneity. Could progress, then, be held to

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* Whatever be the truth of this generalisation, the writer will allow us to interject that not only in vices but also in virtues have the castes probably developed a characteristic similarity within its own ranks and a striking dissimilarity to the members from outside.—Ed. M. Q. R.

have been furthered on that account? Our reply is in the negative. Real progress implies not only the increase of heterogeneity but that of coherence also. In the absence of the latter, heterogeneity will make but for dissolution.

Let us now see whether the increase of heterogeneity thus caused was accompanied by the requisite increase of coherence. Doubtless, there was interdependence of the different castes on one another but this interdependence was only in respect of those activities which conduced directly to the general up-keep of society. The Brahmin catered to the spiritual craving of the people, the Kshatriya fought the national battles, the Sudra tilled the soil for both and himself, while the Vaisya carried on the commerce of the country. But in their daily intercourse, in the exchange of the amenities of life, each class stood alone. There being no feeling of kinship among the different castes and their interests and pursuits being of ever-diverging character, no sense of nationality could be fostered. Each member of any one caste was a unit without any attraction for the corresponding member of any other caste. All mutual intercourse being thus precluded, each caste set up its own division of labour. The Sudra had his own dhoby, his own barber, his own carpenter and blacksmith, his own village shop-keeper, his own priest who officiated at ceremonies and his own slaves. His intercourse with a member of any of the higher castes was hedged round with ceremonies. He would never feel at home in a Brahmin's house. He could not address a member of that class in terms of intimacy much less of friendship. Mark, for instance, the current way of a Sudra addressing a Brahmin. The Sudra makes his obeisance addressing him as 'swami' and the Brahmin reciprocates it by invoking a blessing on the supplicant. Their respective posture and terms of address point to their original relationship of master and slave. Between these two, who stood in such relationship, could there have been a community of interest except what directly related to the safety of both? No other kind of relationship could have existed among the members of the other castes and their subdivisions. The homage which the Sudra instinctively paid to his Brahmin overlord he would extort from those inferior to him, and any sign of refusal or reluctance would subject the militant member to social degradation or even to personal chastisement. Under these adverse circumstances there could never exist coherence or solidarity and in its absence no increase of heterogeneity could make for real progress.

The same defect would prevail among the various subcastes. The

interests of each subcaste would be at variance with those of other sub-castes so much so that in course of time they would come to possess very little in common. With the increase of homogeneity among the units as shown before and with the gradual decrease of coherence among the aggregates, dissolution that is degeneracy could be the only possible alternative. Its process might for the time be suspended by other influences at work, but in the long run homogeneity would assert itself resulting inevitably in dissolution.

It will be seen that the like effects are produced, perhaps in greater intensity, in respect of the Indian women. The deterrent influences to which they are subjected begin in the impressionable period of girl-hood and end only with their death, so that more in the case of women than in the case of men are those influences productive of homogeneity. Consider what a large number of girls are brought under the pressure of identical customs, early marriage, enforced widowhood, and life-long seclusion and consider also how similar the consequences must be. The first arrests the growth of mind and body, the second limits in an equal degree the scope of complete living, while the third throughout life causes the same narrowness of aims, aspirations and outlook. The superstitious beliefs they are born to, the ideas of duty that are instilled in them, the methods to which they are accustomed in training their children and the pastimes and amusements which they have access to—all exhibit the same striking similarity. Original differentiations excepted, their household drudgeries which are of a piece in all the castes tend to cause the same internal modifications the outward expressions of which are, therefore, so very similar. To cite a single illustration, the Indian women's graceful mode of walking which so much pleases the eye of a foreigner is due to their habit of carrying water-pots in a peculiar fashion. In the Brahmin mistress who claims an Aryan descent as well as in her non-Aryan maid-servant the mental and moral traits are almost identical. A Hindu widow, whichever caste she may belong to, has to face the same rigidity of life even in its minor details which, in sufficient time, engenders similar characteristics. Add to these causes their illiteracy and the ignorance in which they are forced to spin out their web of life and you will agree that there is small cause to wonder at the striking parallelism they exhibit.

K. SADASIVAM PILLAI.

TRAVANCORE MUSIC, MUSICIANS AND COMPOSERS.—III.

By Mr. T. Lakshmana Pillai, B. A.

I shall next deal with Vadivelu Nattuvan, an eminent vocalist, fiddler, and dancing-master, who was attached to the Court of His Highness Swati Tirunal Maha Rajah. A native of Tanjore, he is said to have first settled in Travancore in 1005 M. E. (1830 A. D.) along with his three brothers already referred to. While in Tanjore he was probably known to Tyagayya who was in Tiruvaiyar, six miles from Tanjore. Some even say that Vadivelu was Tyagayya's fiddler for some time. That he was present when Govinda Marar met Tyagayya, seems evident from the testimony of the late Mr. Vedadrisadasa Mudaliyar. His settlement in Travancore was probably some time later. He seems to have won the favour of His Highness, who appreciated his music so highly that he became the court musician on the very handsome salary of Rs. 110 a month. A hundred rupees in those days was something like Rs. 700 at the present day. (It was a time when Tahsildars and Munsiffs were paid Rs. 30 & 40), and the other musicians between Rs. 10 and Rs. 35. This great disparity in pay shows what value His Highness set upon Vadivelu's music. Poetry and Music was the very atmosphere in which His Highness lived and moved and had his being. Dewan Subba Row was himself a musician, and the late Mr. Vedadrisadasa Mudaliyar was present for several musical entertainments at the Dewan's quarters wherein Vadivelu took part. Mr. Mudaliyar remembered him only as a fiddler, probably he never heard his vocal music. Unfortunately, that was not a time of phonographs, otherwise, we should have had transmitted to us some specimen of his vocal performances. Nevertheless, we are not altogether destitute of means of forming to ourselves some idea of his style of singing. As Vadivelu seems to have had some hand in composing the Varnam with the initial words *Sumasayaka* (സുമസായക) to which we have already adverted, we have in it a specimen of his vocal music. That Varnam stands out from among His Highness's compositions with a distinctiveness of style that reveals foreign authorship. Unlike the other Varnams, its Pallavi (or burden) is decked with beautiful variations, variations which bespeak some acquaintance with the compositions of Tyagayya. Indeed, it is definitely known that Kanniah Bhagavatar, one of the disciples of

Tyagayya, when he first came to Trivandrum, sought an introduction to His Highness the Maha Rajah through Vadivelu, and it was then the rule that any musician who desired to have an interview with His Highness must first sing before Vadivelu and satisfy him. Vadivelu himself mastered a few of Tyagayya's compositions from Kanniah Bhagavatar, and sang them before His Highness. His Highness was so much pleased with the songs that he gave Kanniah Bhagavatar a ready interview, and the story goes that His Highness after some time despatched Vadivelu with instructions to invite Tyagayya himself to his court. Vadivelu accordingly went to Tiruvaiyar, and engaging a lodging in the very street where Tyagayya lived, he so captivated the people with his singing that the news reached Tyagayya through his disciples. Tyagayya at first gave little credence to the flattering reports of his disciples about Vadivelu's music. But the high merits of the singer was so dinned into his ears that he was almost involuntarily attracted towards Vadivelu's lodging-place to hear him sing. The report goes that he was so highly impressed with Vadivelu's singing that he invited him to his own house and made him sing His Highness's compositions. Tyagayya expressed admiration for His Highness, particularly as the songs were devoted to the praise of the very deity that he worshipped. Vadivelu in the course of his conversation took occasion to express to him His Highness's wishes to have Tyagayya as his guest. Tyagayya seems to have courteously declined the invitation for reasons which he deemed impolitic to divulge. The fact seems to have been that Tyagayya, during the latter part of his life, refrained from paying visits even to the Maha Rajah of Tanjore, and, living in his dominions, Tyagayya naturally shrank from accepting the invitation of an alien prince, when he had voluntarily cut himself off from his own sovereign. Disconcerted in his object, Vadivelu returned to Trivandrum with the news of the unsuccessful termination of his mission.

A cloud appears to have settled on the hitherto amicable relationship of Vadivelu with His Highness, and during the latter part of his life, Vadivelu lived like an exile at Haripad though His Highness permitted him to draw his usual allowances. He returned to Trivandrum sometime afterwards and died there in the year 1020 M. E. (1845 A. D.)

In appearance he was dark-coloured and lean and squint with one eye. His voice was melodious and powerful, and his singing is said to have been unrivalled by any musician of a later date, not even

excepting the great Raghavaiar. A Thillana composed by him in praise of His Highness is still extant.

Vadivelu is said to have been the musician who first introduced the fiddle in Travancore. He seems to have arranged the curriculum of music to be sung in the temple at Haripad. His singing as evinced by his only Varnam that appears to be extant, was grand and sublime, highly refined, and showed an exuberance of the imagination characteristic of a born musician.

Maliakal Krishna Marar was a musician who followed in the wake of Govinda Marar. He came to Trivandrum during the reign of His Highness Swati Tirunal Maha Rajah and paid his first visit to Parameswara Bhagavatar, who being taken up with his music, introduced him to His Highness. He was a finished musician and could sing with equal facility Varnams, Kritis, and Pallavis. He sang with the Dravidian instrument called *Idakka* (ഇടക്ക) in his hand. The *Idakka* (ഇടക്ക), though only a percussion instrument, is capable of producing all the seven notes of the gamut. The instrument is used in some of the temples of Travancore. He was known to Vadivelu. He was presented with a pair of bangles and a flag to be attached to his Tambur as a mark of honour. Latterly he is said to have gone to Tanjore, and nothing further is heard of him.

Meruswami was a celebrated Katha-performer of the time of the illustrious Swati Tirunal Maharajah. He was a Maharatta Brahmin of Tanjore and was also known by the name Kokilakanta on account his mellifluous voice. He first settled in Travancore in 1008 M. E. (1833), was attached to the palace and was in receipt of a monthly salary of Rs. 100. He lived up to the year 1045 M. E. (1870).

Katha-performance is a religious narration accompanied by recitations of lyrical pieces or hymns by a chorus of singers led by the Chief performer. Meruswami sang in a high pitch of voice and with great accuracy. Owing to his strict adherence to principles of purity in music, Meruswami never indulged in musical variations. His lyrical pieces were invariably devotional. He was accompanied by the celebrated drummer Hari Rao. Meruswami was able to adopt new airs to some of His Highness's compositions but he composed nothing original. The songs beginning with *Bajaseenakimbatha* (ഭജസീന കിംഭത) in *Kalyani* (കല്യാണി) and *Viyabinabhai*(വിയബിനഭൈ)in *Parasu* (പരജു) may be given here as specimens.

In the early part of the year 1036 M. E. (1860 A. D.) His Highness Ayilliam Thirunal, the then Elaya Rajah, got down another

Maharatta Brahmin Lakshmana Gosayi by name, and entertained him as an additional Katha-performer under the name of Maha Meruswami. Rumour has it that Maha Meruswami was called in as a formidable rival to Meruswami who was not amenable to the requisitions of the Elaya Raja. The style of Maha Meruswami was a little more diversified with musical variations than Meruswami's. While Meruswami was accompanied by a chorus of singers and instrumentalists forming his staff, Maha Meruswami had only one singer to accompany him and his own son was the drummer. It is said that Maha Meruswami's voice would range between four octaves which is an extraordinary feat.

Parameswara Bhagavathar, a Brahmin of Palghat, who in 1008 M. E. at the early age of 18 visited Trivandrum in connection with a festival and who was heard to sing in the temple by His Highness Swati Thirunal Maharajah, was retained in His Highness's services and was later on enrolled as the chief among the court musicians. He became greatly attached to His Highness by dint of his merits in music and the possession of a sweet and melodious voice. He was of great assistance to the Maharajah in singing and teaching his compositions to the other court musicians. He lived to the good old age of 77 and his reputation as a musician has spread far and wide. He was the guru of the talented Raghava Bhagavathar, one of the greatest singers that Travancore has ever produced. In festivals and entertainments before His Highness, Parameswara Bhagavathar invariably took the lead. He was in more respects than one acknowledged to be the head of the musicians and was revered by all. As a vocal musician he occupies a lofty place. He was also versed in instrumental music. In singing the species of musical elaboration called Thanam, Parameswara Bhagavathar stands unrivalled. It is remarkable that he retained the sweetness and melodiousness of his voice till the very last. Indeed his only rival in these respects was Mahavaithi. I have already made reference to his merits as a composer. He left two sons Mahadeva Bhagavathar and Ramkrishna Bhagavathar who are both talented musicians and both father and sons are noted for their extraordinary spirit in singing Pallavies and their scientific knowledge of the art.

It is worth mention that Subba Row, the Dewan of His Highness Swati Thirunal Maharajah, was himself a musician versed in Swarabit and drum. He is reputed to have been His Highness's Guru in the Swarabit. It is said that he was also a master of the drum in which

he would accompany His Highness. He used to have frequent musical entertainments at his own residence, in which, as we have seen, the celebrated Vadivelu took part.

Besides the musicians above named there were others whose names I give below:— 1. Kalkulam Bhaskara Bhagavatar, 2. Bhutapandi Subbu Bhagavatar, 3. Kuniyur Sesha Bhagavatar, 4. Palghat Sesha Bhagavatar, 5. Palamcottah Annaswami Bhagavatar, 6. Karamana Muttuswamy Bhagavatar. 7. Tanjore Venkatarama Bhagavatar.

This closes the history of Travancore music during the time of His Highness Swati Tirunal Maha Rajah. I need scarcely mention here that the deep and personal interest His Highness took in Hindu music gave a great impetus to the development of the art. In this connection, it may be added, that His Highness did not forget to encourage the development of the kindred arts of poetry, painting and ivory-carving.

We come now to the reign of His Highness Marthanda Varma (Uttradam Tirunal Maha Rajah), who ascended the musnad in the year 1023 M. E. and reigned up to 1036 M. E. , a period of 14 years. From a musical point of view, His Highness's reign was almost eventless, as His Highness interested himself more in the devlopment of the indigenous drama called *Kathakali*. This art indeed flourished to a remarkable extent, His Highness's own courtiers taking part in the representations. His Highness of course allowed the existing daily routine of music being followed without hindrance. As some of the musicians and composers who flourished during his predecessors' time continued their work during this reign, it might be said that the history of music during this period consisted of the personal achievements of these musicians. No separate mention about them, I think, is called for here, as they have been dealt with already. I shall then merely name them for facility of reference. They were :— Kshirabdi Sastrial, Parameswara Bhagavatar, and Meruswami. There was however one composer peculiar to the period viz., Kulathu Bhagavathar, and as a specimen of his composition may be given his Kamash Swarajit.

The next period covering the reign of His Highness Ayilliam Tirunal Maharajah was as regards music one of the brightest epochs after that of His Highness Swati Tirunal Maha Raja, brightest I mean as regards the practice of music, vocal and instrumental, and not as regards compositions. Indeed, taken all in all, the practice of

music could not be said to have been in anywise less noteworthy than it was during His Highness Swati Tirunal Maharaja's time. Some of the most brilliant Travancore musicians flourished during this time. The figure of the famous Raghava Bhagavatar looms in our vision. He was surrounded by some of the ablest musicians that Travancore has produced such as, Kalyana Krishna Bhagavatar on the Veenai, Mahadeva Bhagavatar on the Violin, Kunjaroo Rajah on the Swarajit, and Kittu Bhagavatar on various instruments such as Swarabit, Veenai, Violin, Jalatarangam and vocal music. It was the period of Raghavaier's brightest achievements. It must be remembered that the cause of this great outburst in the practice of music was here again the personal interest and patronage of His Highness, his own accomplishments in music having been of such a high order as to call forth the encomiums of the best musicians of the day. Once, when Mahavaithi was singing a pallavi before him, His Highness, seeing that none of the court musicians ventured to compete with him, himself offered to sing the pallavi and sang so well that Mahavaithi cried out in admiration, "Had we known that Your Highness was such a master, we musicians should have shrunk from singing before Your Highness. It was lucky that we anticipated that knowledge." No wonder then that His Highness threw his heart and soul in the development of music and most liberally patronised its votaries. The musicians of this period fall under different classes according to their proficiency. In the first class may be named Parameswara Bhagavatar and the five or six musicians already referred to, Parameswara Bhagavatar being as usual the veteran leader of the whole band. Raghava Bhagavatar was born in Vadaseri near Nagercoil about the year 1000 M. E. and died in the year 1048, M. E. He was a disciple of Parameswara Bhagavatar. After completing his course of studies in music at an early age, he left Travancore for the British parts and by listening to the great musicians of the day, in various parts of the country, developed his own dormant powers to a wonderful degree, those powers which were to make the halls of Rangavilasam ring with his superb music. After sometime he returned to Travancore, was enrolled as a court musician and settled himself at Haripad, where he married.

About this time (i. e., in the year 1042 or so), the celebrated Mahavaithi Bhagavatar of Tanjore visited His Highness and so highly distinguished himself that it was felt that such music could not be matched in Travancore. His Highness sent for Parameswara

Bhagavatar and through him despatched letters to Haripad, inviting Coimbatore Raghavaier to the court, for, at this time, Raghavaier came to be known by that name, because of his long residence at Coimbatore. In a few days, Raghavier made his appearance in Trivandrum and was introduced by Parameswara Bhagavatar to His Highness. Now came the time for the famous competition between these two great musicians, and every body eagerly looked forward to the occasion which should decide the fate of Travancore. One afternoon at 2 P. M., all the musicians assembled under command at Rangavilasam. There were also present the following men of learning:— 1. Elattoor Ramaswamy Sastrial, 2. Ragavaiengar Sastrial, 3. Kadayam Subba Sastrial, 4. Tiruvisanallur Ramaswami Sastrial, 5. Meruswami, and 6. Anandaswami Gosayi, son of Mahameruswami, and others. The accompaniments were Violin by Mahadeva Bhagavatar, Veenai by Kalyanakrishna Bhagavatar, Mritangam by Sethu Rama Rao and Somasi Bhagavatar. Those present were all attention. Raghavaier elaborated the *Raga* called *Sankarabharanam* and sang a Pallavi in it in Adi Talam which ran thus:—*Vinavayya Panchanadeesa* (വിനവയ്യാ പഞ്ചനദീശാ) &c. The singing closed at about 5'o clock but was resumed at night at about 7 and lasted till half past 10. *Kalyani* was elaborated by Mahavaithi and a Pallavi in it beginning with *Tharaka Brahma* (താരകബ്രഹ്മാ) was sung by both the musicians. Elaboration is not a field for competition; at least, the field is so wide and undefined that the power of imagination of the singers cannot be so accurately gauged during elaboration, as when their manœuvres are placed constantly in juxtaposition as in singing Pallavies, where the Avartanams or turns limit the scope of the imagination to the scale of Tala fixed. In elaboration, each singer displays his own peculiar style of singing, but things never race to a conclusion. A Pallavi, on the other hand, is a bit of musical strain, or, sometimes the burthen of a song, to which each singer is bound to return after the exhibition of the flights of his imagination, limited as it will be to the scope of the specific scale of time or tala fixed, and to leave the next turn to his opponent, wherein the latter is free to surpass him, if he can, in the fecundity of his imagination. The turns give each singer an opportunity to concentrate his best powers at a given point, and he who is palpably the inferior collapses in a longer or shorter interval, relinquishing the field in favour of his more successful rival. Thus the man who flags at the last is taken to have yielded the palm to his competitor. The collapse may be due to want of

speed, or vocal agility, or exuberance of imagination, or precision in *Tala*. The Pallavi is therefore an unmistakable test of ability. Where abilities are equal or nearly so, the rivals hold out long.

To return to our subject, how shall I describe the scene of that famous musical combat, wherein the greatest of the Eastern singers was pitched against the greatest or to be greatest singer of the times in Travancore? Shall I compare them to two prowling, fierce lions that, shaking their proud and shaggy manes, rush against each other, like the furies, and fight to the death? Or, shall I liken them to two Roman gladiators, feeding the eager curiosity of the spectators with the giant exhibitions of their strength? How can I picture to you the excellence of their singing? Shall I say they were two musical fountains sprouting perpetually, rising one above the other and falling in magnificent showers on the greedy ears of the audience? Or shall I say they were two sky-seeking musical rockets which, leaving the sullen earth, one after the other, coursing through the silent air and reaching their point of culmination, suddenly burst into a hundred brilliant star-like melodies and combinations by which the ear was flooded? The scene was one more to be witnessed or imagined than described.

The tug of war was continued the next day. *Todi* Raga was elaborated and the Pallavi in *Athi* Thalam beginning with *Emanimadladi neevo rama rama rama* (ഏമാനിമാട്ലാടി നീവോരാമരാമരാമ) was sung. A Pallavi in *Karaharaprya* (കരഹരപ്രിയ) being the initial portion of Tyagyya's സങ്കീൎത്തനം was sung. It must be remembered that Mahavaithi was no easy opponent to deal with, being a master of many tunes which were yet unknown in Travancore and gifted with a voice, unrivalled in clearness and sweetness, coupled with a special capacity for rapid performances. Raghavaier, on the other hand, could not boast of these natural endowments and facilities. But, all the same, he impressed the audience with his orginality, manly vigour and ready resourcefulness. His voice, though somewhat bluff, was yet strong and seemed to suit the boldness and majesty of his style. His method was *Ghanam* (ഘനം) while Mahavaithi's was *Nayam* (നയം). *Ghanam* means "gravity" and *Nayam* means "persuasiveness;" the one forces admiration, the other lures it; the one might be characterised as a tower of strength, the other as a well-laid out garden; the one a mighty river, the other a fresh-water lagoon; the one was imposing and sublime, the other was mellifluous and dazzling. Indeed Raghava Iyer was so much admired for his sublimity that he seems to have

founded almost a school of his own. Whatever he sang was stamped with his individuality. He was a man who despised the beaten grooves of singing and cut out his own way, as it were, through rugged mountain heights and pathless forests. It was difficult to say which of the combatants carried the day; but it was proved beyond a doubt that Mahavaithi for the first time discovered his most formidable rival. Both the musicians were treated with equal courtesy and equally honoured by His Highness, who gave them pairs of bangles, laced shawls and other valuable presents. There was no doubting that His Highness gained his object which was to show that Travancore could meet Mahavaithi on his own ground. This incident added wings to the fame of Raghavaier, which from this moment knew no bounds. Every one was for applauding him. Every one was for imitating him—Kalyanakrishnaier, the greatest Veenaist of the day, so successfully reproduced many of the splendid combinations of Raghavaier, that the latter expressed high admiration for him. Mahadeva Bhagavatar equally distinguished himself on the Violin. Not a week passed, but Raghavaier's music was heard before His Highness, or else, somewhere in Trivandrum. Thus lived this great musician, admired and honoured by all, till he had to retire through sickness to Haripad, where he died in the year 1048 before he was 50 years of age.

Kalyanakrishnaier as a Veenaist and Mahadeva Bhagavatar as a Violinist next claim our attention. The first was the son of Veenaist Venkadadri Bhagavatar, a native of Palaghat. These two musicians lived on to the next reign; the first lived through a portion of the present reign and the second is still among the foremost musicians of the day. In skill, subtlity, sudden surprises and sweetness, Kalyanakrīshnaier has not been surpassed. He has composed a Varnam which is the only living record of his style of playing. Mahadeva Bhagavatar is a daring genius, noted for his individuality. He is the eldest son of Parameswara Bhagavatar and has but few rivals on the Violin. In Pallavi especially he is a most spirited and fertile player. He is thorough in the science of music and is the author of several Geetas, a species of composition that forms a preliminary to Varnams.

Kunjari Raja was undoubtedly the greatest player in Travancore on the Swarabit. He was a versatile musician and could play with much facility on the Violin, harmonium, and Jalatarangam. With the Swarabit he held his own against Mahavaithi and Raghava Iyer. It

is said that he was the person who first introduced Raghavaier to the Maharajah. Among the foreign musicians, who visited Travancore during His Highness Ayilliam Maharajah's time, Chinnavaithi and Periyavaithi deserve special mention. I note below the names of some other respectable musicians of that time:—1. Kittu Bhagavathar, (Violin, Swarabit, Mirtangam and vocal music), 2. Sethu Bhagavatar, a sweet player on the Veenai (still alive). 3. Venkatiri Bhagavatar (Veenaist). 4, Ganapathi Bhagavatar (Violin, vocal music and Swarabit) 5. Mahalinga Bhagavatar (Swarabit) 6. Harihara Bhaghavatar (Swarabit). 7. Srivaikuntam Subba Bhagavatar and 8. Vadaseri Rama Bhagavatar (both Vocalists).

Coming to the present reign, Her Highness the Senior Rani was a master of the Veenai to a degree that few women in the whole Presidency could rival, and was also a vocalist. She was also a linguist and was reputed for her versatile accomplishments. Her Highness also composed songs in various languages.

H. H. the late Prince Aswati Tirunal was a vocal singer of a high order. His Highness could sing with equal ease Tyagayya's Kirtanams, Varnams, Thillanas, Hindustani, Marathi, and Guzarathi songs, could also elaborate Ragas, and sing Pallavies. Truly a gifted prince, His Highness combined this excellence in music with other varied accomplishments. His Highness was besides one of the few graduate princes in India. His merits were extolled even by Lord Curzon.

His Highness the Valiya Koil Tampuran is a master-player on the Veenai. His attainments in music harmonized well with those of his Royal Consort. His Highness combines this kowledge of music with profound scholarship in Sanskrit, Malayalam, English and other languages.

Of living professional musicians the name of Ramachandra Bhagavatar, one of the greatest Veenaist of the present day, remains to be prominently mentioned. He is rivalled only by Mahadeva Bhagavatar on the Violin. His mastery of the Veenai bears close kinship to that of his late famous brother Kalyanakrishna Iyer. A singular variety of combinations, charming clearness and sweetness, sublimity and dexterous manœuvring are the main features of his performance. Next to Ramachandra Bhagavatar, the name of Ramaswami Bhagavatar deserves mention. He is an adept on the Violin, Veenai, Swarabit, and in vocal music, and though taken singly in these respects he is surpassed by other specialists yet the

fact that he combines a creditable knowledge of all these gives him a respectable height among musicians.

I close with the names of Regupathi Bhagavatar, Ramakrishna Bhagavatar, and Vancheswara Bhagavatar, who occupy a high place as vocal musicians. Regupathi Bhagavatar was a disciple of Kannayya who was a disciple of Tyagayya. He had few rivals in vocal music in his time and in some respects was unequalled by any musician since Raghava Iyer. His voice was singularly sweet and his mode of elaboration and singing of Kirtanams always attractive. In him Travancore has lost one of the veteran musicians that could sing to perfection the compositions of His Highness Swati Tirunal Maha Rajah. Ramakrishna Bhagavatar, brother of Mahadeva Bhagavatar, has developed some original methods of elaboration, and is like his brother a very spirited singer. His acquaintance with English serves him to find fresh fields for development in Hindu music. The last named, Vancheswara Bhagavatar, is a respectable singer with natural endowments in music.

It remains to be summarised that we owe much of the development of music in Travancore to the personal encouragement and patronage accorded by its sovereigns, and it is a matter for pride and thankfulness that His Highness the present Maha Rajah is not behind any of his predecessors in helping on the cause of music, no less by the protection he graciously affords to its votaries in Travancore than by the generous and judicious patronage he extends to foreign musicians that visit his land.

This is a time of great discoveries and marvellous inventions. The invention of the Phonograph has made it possible to record the achievements of the human voice with the greatest possible accuracy and forms the best help towards perpetuating the style of singing and compositions of the great musicians. What Hindu would not listen to the great Tyagayya or Mahavaithi, or Raghava Iyer or Natesan, if it were possible by any feat of legerdemain now to reproduce their sublime music? But alas! Theirs was not a time of Phonographs, or if it was (as in the case of the last two) the instrument was hardly resorted to as a means of preserving their music. Here we are with the Phonograph ready at hand to obey all our behests and yet how listless and indifferent we are in recording the compositions of His Highness Swati Tirunal Maharajah, which but for such perpetuation would be lost to the world for ever. God forbid such an untoward result. I may express a hope, a fervent hope,

that no labour or time would be grudged to preserve these compositions for the delight and recreation of posterity and that the present moment which is full of possibilities and which fortunately for all still holds alive a great many of these compositions will be availed of to the best advantage and not allowed to slip and that we shall endeavour by every means in our power and with an unselfish spirit, to place within the reach of the next generation those songs, those musical strains, those perennial fountains of heavenly happiness, at which we have so often fed our own thirsty souls.

T. LAKSHMANA PILLAI.

A PLEA FOR MINOR INDUSTRIES.

BY MR. U. PADMANABHA KUKILLAYA, M. A.

AT a time like this when the Swadeshi movement engrosses all minds, men begin to think of the several articles that they can purchase from local producers. We live and work as it were in a horizon of foreign made articles. On all sides of us, on the wall before us, on the table upon which we are writing, on our body itself, we see and feel the foreigner's enterprise. With increasing education and increasing progress in civilization we have come to feel more and more powerfully that we are not self-sufficient. Many an article has become a necessity and we want it wherever it may be made. Almost inappreciably our houses have become filled with all sorts of things from various quarters of the globe. We do not even remember when we took to each of them for the first time, and a few short years back we never even cared to know where we got them from. On the very rare occasions when we actually scrutinised a label it was not to see a Swadeshi trade-mark but to convince ourselves that it was really English made! What a change from those times now! It almost looks a century since the day when the majority of us never bestowed a thought upon the possibility of making a new thing in our country but satisfied ourselves with cheap jibes at German rubbish and superior British made goods! But why do we look at a label now?—to satisfy ourselves that the article is genuine Swadeshi and that there is no foreign contamination about it. Therefore it is no wonder that we are now trying to find out how many Indian made articles there are by which we can replace imported things. That is we are aiming at a partial isolation from the rest of the world—an increase in internal as opposed to international trade. But if we succeed in this partial isolation what doubt is there that we shall before long re-enter into close relations with others—and upon terms much more favourable to us than at present?

Under the circumstances it is right that attention should be bestowed not merely on the production of one or two of the staple articles of commerce but upon all possible chances of pushing on Indian industries. Such a policy may develop into a feverish restlessness, it may cause industrial booms; it may foster the unprincipled company-promoter; it may bring down fortunes; it may bring

discredit on all new enterprises. There may be people who will shrug their shoulders at the rashness of men in venturing upon mere experiments. All these are natural and we must bear in mind that the path of progress was never found cut out smooth.

It is a noticeable feature of the time that industries entirely new to the country are being sprung upon the public suddenly. Some of them do not seem to take kindly to the soil and display a languishing temperament even at their birth. But they forcibly raise the question whether sufficient attention is being paid to the many industries which are well suited to flourish in our country.

Even a cursory examination of the import statistics of India would show that the countries which have been the latest to enter the Indian market have been trying to push themselves in by means of industries which may be called "minor." Leaving out the two or three of the commodities which are imported by us to the largest value, we find that a very large part of our imports is made up of a variety of articles which in the aggregate come up to a very considerable amount. The total value of these commodities which are only of "minor" trade importance is no doubt small in comparison to the total value of the commodities which are the most important. Still it cannot be denied that these cover a very respectable portion of our trade. The reason why Germany and Austria and Japan and Italy which have invaded our market much later than England, send us such a large quantity of the "minor" products lies perhaps in the fact that England has long been established in the market, that she was long the sole supplier of the most important goods, that she has therefore been able to concentrate a large amount of labour and capital on the industries in question, and that therefore in those industries there is no chance of effectively competing with the splendid organization which she has so arduously built up. It is not an easy thing to enter into competition for the supply of an article with a country which has specialised in it, which has long been commanding all benefits of science, inventions, organization and established reputation. But the case is different with industries in which, however difficult the process of manufacture may be, production can be started with a comparatively smaller capital and organisation and where established reputation is a factor of minor importance. It is therefore perhaps that the countries we have mentioned do not make any great attempt to oust England from the trade in cotton piece-goods for example, but seem to devote a great deal of their

commercial activity in developing a trade the importance of which is slight or recent or artificial. We therefore continue to receive all our cotton goods and almost all our hardware from England while the continental countries send us quite a multitude of articles which one is sometimes astonished to think India has really to import. The enormous amount of soaps and scents, hair-oils and combs, buttons and pencils, mirrors and ink bottles, shoes and belts, spoons and brass vessels, and even clay gods which we import from the four quarters of the globe give rise to the question why some attempt should not be made to develop some of those industries in this land. Is it as difficult to compete in those articles as it is difficult to compete with Manchester in piece goods? This is a question which deserves serious consideration. It appears to be the fashion in some quarters to scoff at the idea of producing anything but cloth, to look down upon manufactures which are not the legitimate continuation of industries which have always been native in the land. Such an attitude, it appears to me, is erroneous. It is no doubt most important that a strenuous attempt should be made to strengthen and improve the existing hand-loom industry and it is equally important that the manufacture of cotton goods according to advanced western methods should be vigorously pushed. But in the present circumstances of India manufacturing concerns on a large scale have necessarily to be taken up either by people in partnership or by joint-stock companies which are often nothing but close partnerships with limited liability. Over the greater portion of the country the joint-stock company with its thousands of small shareholders is a thing to be wished for but not realisable to any great extent at present. Even in England the joint-stock company is an institution slowly evolved and in India where credit is yet to be built up in the world of industry, men are very slow in appreciating the benefits of joint-stock. The small capitalist prefers to invest his money in land or often likes to set up banking unprofitable to all but himself. Hence the development of manufacturing industries is greatly retarded. The necessity has therefore arisen to enquire whether industries cannot be started which do not require the tens of lacs which a big cotton mill requires, whether there are not channels for the enterprise of the smaller capitalist and the more cautious investor. The success of a number of factories which are devoting their attention to the production of 'minor' articles presumably gives an answer to our question. The present rage for swadeshi goods gives rise to the hope that any new industry, if only

properly managed, cannot fail for want of support. It is one of the commonest complaints in newspaper columns that a large number of things like wax, oils of various kinds, seeds, bones, hides and others innumerable are annually sent out to be manufactured in foreign countries. But we are not told of many attempts actually made here to work up those articles. Is it not time that something practical is done?

It has to be said that the Government too lies under an obligation in this matter. Technical scholarships are good in themselves; but a better thing perhaps will be to afford some direct tangible assistance to promising new industries. It is doubtful how far the Government of India can be said to do for Indian industries what European countries and Japan are doing for theirs. The avowedly Free-trade England knows how to push its merchandise into India, how to protect the sugar industries of its colonies from being swamped by bounty-fed sugar, and through consuls and diplomatic agents how to spread English commerce all over the globe. If the positions of England and India were reversed to-day the Government in England would not for a moment act as the Government of India does — it would throw to the winds all abstract dogmas and grapple with each question on its merits. But we should not, as things are, expect too much from a Government which is controlled by a nation which is more than anything else, commercial in its policy and aims. We must be thankful for the attempts that are not infrequently being made of late to do something for our industries. The Governments of Madras and the United Provinces are now doing some good work. Much more however remains to done. Hard and fast rules in the field of economics have to be abandoned and the British Government in India and the Governments of the several 'Native States' should take a lesson from the 'modern' methods of Europe and Japan. The Government will be doing a good thing if it will make a detailed industrial survey of the *whole* peninsula and push suitable industries by all means at its disposal. A commission of experts may show the Government a hundred ways of pushing Swadeshi enterprise and opening up to the capitalist in India many a channel of profitable work. This will be much better than occasional conferences and reports by Revenue Officers. But will the Government ever care to appoint such a commission?

U. PADMANABHA KUKILLAYA.

RAMBLES IN WESTERN INDIA AND THE DECCAN.

BY MR. E. S. W. SENATHI RAJA, LL. B., BAR-AT-LAW.

IN this connection it may not be out of place, I believe, to refer to the Congress fiasco at Surat. This was the first time I ever had attended a meeting of the Indian National Congress, though I have, for many years, watched its proceedings from a distance with more than ordinary interest. That the people of India had for a long time felt the want of a powerful organisation, for the purpose of enabling them to place before the Government the wants and requirements of the country, and to advocate all such measures as are necessary for gradual and progressive reforms in matters, political, social, and administrative, is an unquestionable fact. Without such associations, no nation can make any advance nowadays under modern conditions; and more particularly is this the case with India, where the great mass of the people are suuk in ignorance, and those who direct the policy of the Government are strangers to the country, who seldom come into contact with the people, and know little or next to nothing of the real wants, wishes, sentiments, and aspirations of those whom they are called upon to rule over. The Indian National Congress came forward to supply this long-felt want, and year after year its popularity has continued to increase. The founders were laughed and jeered at by its enemies when the first meeting was announced, for, the latter hoped that it would easily succumb to their venomous shafts of withering sarcasm and ridicule. Whatever other weapons of attack they had in their armoury were also discharged, time after time, against its mailed breast, but without any effect. For twenty two years the pilots at the helm of the good ship steered her safely, avoiding shoals and quick-sands, both Scylla and Charybdis, until she was at last stranded at Surat—wilfully wrecked by a crew of mutineers. The "Extremists," as they are called, are perhaps scarcely aware of the immense mischief which they have done to the cause of their country. I was present as an interested spectator in the grand, spacious pandal which the industry and enthusiasm of the inhabitants of Surat had erected within a short time. The opening scene on the first day was heart-rending. Scarcely had the Chairman of the Reception Committee, Mr. Desai, finished his address and proposed the name of Dr. Rash Behari Ghosh, as a fit and proper gentleman, to be elected the President of that session of the

Congress, when there arose an indescribable tumult in the interior of the vast hall. Cries, gesticulations, speeches, and noises of all kinds proceeded from different sides, for, the forces of disorder had been so carefully distributed in various quarters of the pandal, that hearing any speech from the platform became an impossibility. The Chairman of the Reception Committee rang the bell repeatedly, but it was all to no purpose. Up rose the majestic form of Surendranath Bannerjee, the uncrowned king of Bengal as he is sometimes styled, to second the proposition; but even his stentorian voice was drowned amidst the unseemly and deafening cries. The chairman had no other alternative but to declare that the Congress was adjourned for the following day. It was fondly hoped by all the well-wishers of the Congress that differences would be settled that day, and that peace and harmony would be restored the next day. There was an incident that night or rather early in the morning on the following day, which to all appearance was an omen of success. The occupants of the tents (for most of the congressmen were living in a camp about a square mile in extent, divided into streets along which tents were pitched at short intervals for their temporary residence) were awakened at about 5'o clock in the morning by the sorrowful voice of a tall figure dressed in white walking slowly along the streets and cross streets of the camp, singing the "Bande Mataram" to the accompaniment of an instrument which sounded like a flute. That was the first time, I heard the "Bande Mataram" sung, and it was sung in such a plaintive, subdued, tone, and to a melodious air that the effect on the hearers in the dim twilight of the morning was most pathetic, as if one was lamenting the death of a dear mother. That afternoon, however, dissipated all hopes of a peaceful Congress. I was hoping against hope that the militant attitude of the irreconcilables would at the last moment yield to a generous impulse, to an overpowering sense of duty to the sacred cause of their country. But my hopes were doomed to disappointment, and the scenes that were enacted that day were far more disgraceful than those of the previous day, and indeed than any of that kind I had ever witnessed in my life. Suffice it to say, that the hall looked like a pandemonium, and it was cleared with the help of the Police—the Police whom the "Extremists," it was said, were going to abolish! By a strange irony of fate, even Mr Tilak was obliged to apply for Police protection, to escort him out of the camp, and to save him from the fury of the justly incensed Suratees! I felt dejected and disgusted at the tragic termination of

an association of such national importance as the Congress, and I was ashamed that such behaviour worthy of toddy-booths or fish-markets, should be met with in India and among educated Indians. "Has it come to this"? I asked myself. "Have the Hindus become so far degenerate as to forget the traditional gravity, dignity, and sobriety, which were the marked feature of an assembly of the wise and the learned in India from time immemorial? Can these fisticuffing Brahmins (for 90 per cent of Congressmen are Brahmins) call themselves without shame the descendants of the Rishis"? Manu says. "Let him (Brahmana) not, when angry, throw a stick at another man nor smite him with anything, unless he be a son or a pupil; those two he may chastise for their *improvement* in learning.". "But having smitten him (another) in anger and by design even with a *blade of grass*, he shall be born in one and twenty transmigrations, from the wombs of impure quadrupeds." But other times other manners! But at no time would such behaviour be tolerated anywhere among gentlemen, and much less in a national deliberative assembly. I had a talk with Mr. Tilak, the leader of the "Extremists" on this subject in his own house at Poona when I visited that city. I pointed out the death-blow to the existence and prestige of the Congress which the tactics of his followers had given at Surat. He denied that it was due to any fault of his and put the blame on the shoulders of the "Moderates." In answer to my question why he did not get upon the platform, on the first day when the tumult began, and put a stop to the rowdyism at once, he replied that even if he did appear on the platform, and exhort the men to be quiet, they would not have listened to him, as those who began the trouble were not his own followers; and one of his lieutenants suggested that there were also Police spies among those who disturbed the meeting. Mr. Tilak appeared to me to be well-intentioned in his public acts and he certainly possesses considerable influence and popularity with a large section of the Maharattas, but, I fear, he is surrounded by an unruly following whose counsels sometimes obscure his better judgment. It seems ridiculous, however, to an outsider that such violent scenes should have rent the Congress in twain on questions of which some, at best, can have only a purely speculative interest for Indians for several generations to come. What, for instance, is the practical value to us at the present day of a discussion as to what should be the constitution of the future Government of India, whether it should be entirely free of British control or autonomous under the suzerainty

of England—to us, I say, who have not yet got even the elements of political rights? It is counting the chicken before the eggs are hatched!—Congress will make itself a laughing-stock in the eyes of the civilised world, which is watching the progress of events in India with keen interest if it descends to the discussion of such puerilities. There is yet much practical work to be done for the amelioration of India—social, economic, administrative,—and Congress must concentrate its energies on the pressing topics of the day, instead of wasting them on the fruitless discussion of Utopian theories. As to the severance of India from its British connection, it is one of those questions of lunar politics of which the less said the better for every one concerned with the Congress; for, all sane men both in and out of India know very well that such a consummation is not only impossible within a measurable distance of time, but, even if possible, it is highly undesirable in the best interests of Indians themselves. To me, the violent out-burst of passion on the part of the "extremists" seems a mystery even now, and is inexplicable on any public grounds. One ean understand their alarm, if the Congress had got by accident or wire-pulling into the hands of some amateur politicians, who were driving it headlong into dangerous pitfalls. But it was pilotted, however, as we all know, by men whose right hand has not lost its cunning, such experienced mariners as Pherozeshah Mehta, Surendranath Bannerjee, Gokhale—men who have spent half their lives in watching the growth of the Congress with fostering care, and who enjoy in full measure the confidence of the public. The management of the affairs of the Conress can as confidently, be left to their discretion and foresight, as an infant can be left to rest in the arms of its mother. The only complaint which even the "extremists" can make against those leaders is, that they do not go fast enough for the latter-day politicians. But whether acceleration of speed is desirable in social and political matters is purely a matter of opinion, and those who want to march "double quick" must make the public opinion of the whole country move with them. If the country was in their favour, how is it that they had no majority of theirs in the Congress in spite of the frantic efforts they had made? When they knew that the opinion of the majority in the Congress was against them, the "extremists" should have loyally abided by the decision of the majority, instead of trying to break up the Congress by methods and tactics so questionable. It is not by *lathie* play, it is not by *argumentum ad baculinam*, that you

can carry conviction to the minds of sceptics. It is for those who propose great changes, to prove to the satisfaction of others, that the changes are necessary and beneficial. The burden of proof is on them. The only way to convert the public to the views of the "extremists" is to organize a campaign, and send their followers all over the country to preach the new gospel, and then go to the next Congress with a triumphant majority. That is the course which men of good sense and patriotism will adopt. But instead of that the "extremists" made it impossible to conduct in an orderly manner the proceedings of a public meeting. They howled at the mention of Dr. Rash Behari Ghosh, when that gentleman's name was propoeds as chairman. It looked like a pre-arranged business, and as the result of personal animosity. As for Dr. Ghosh, he would do honour as President of any political or learned assembly in the world. His published presidential address shows that he is not unequal to Mr. Morley in keenness of perception, in elegance of diction, in powers of debate, in learning, eloquence, and masterly handling of political questions. Any Congress should be proud to possess such a man as President to guide its deliberations.

Barring the unpleasant break-up of the 23rd Session of the Congress, my stay in the Congress camp, I should confess, was a most pleasant one. One meets within its precincts a whole host of well educated and well-informed men, coming from all parts of India, almost all of them polite, good-natured, and sociable, and several of them as full of fun and merriment as they are of wit and humour. The English language has given us a unity which in the whole history of the past, India has never enjoyed. By the medium of that splendid language, which is now the *lingua franca* of all India, people of different races from Himalayas to "India's utmost isle Taprobane', speaking a multitude of tongues in their respective homes, are enabled to meet together, live together like members of one family in camp, and exchange ideas on all manner of topics. Not only as a means of inter-communication locally, but as a connecting link between India and the rest of the civilised world, it has done and is still doing invaluable service. I sometimes think how futile will be any attempt on the part of any one to divide Indians at the present day, and to rule them according to the time-honoured Roman imperial maxim *divide et impera*, for, few people seem to realize that year after year as the knowledge of the English language steadily increases, it is giving the people of India a sense of unity and a feeling of common

nationality, which nothing else is capable of doing so effectually. The only way of dis-uniting India which the worst enemy of India can devise is to stop entirely the teaching of English in our schools. Wherever changes may hereafter take place in our educational methods one thing is important viz that English should be studied as a second language by all Indians who can afford it, by both men and women.

My fellow companions and neighbours in camp were almost all of them from the Bombay Presidency. Honourable Mr. Khare, Messrs Buckle, Samarth, Karbharri, vakils of the High Court of Bombay, and Doctors Gadre and Melho, were all a most agreeable company, and time passed off very quickly—indeed too quickly, as I thought—and we parted from each other with pleasant memories of the days spent in the Congress Camp at Surat. As an educating, civilizing agency, as a centre of social union, leaving aside altogether its political character, the Indian National Congress is the best institution that has yet been evolved in India. In the four or five days I spent in the camp, I felt that I had learnt more about all parts of India and its people, than I had read in books for many years. To say of the Congress, as some do, that it consists of a body of disloyal men disaffected towards the British Government, is, in my opinion, a most unwarrantable calumny set afloat by its enemies. To all detractors of the Congress the only advice I can give is "Go and see for yourselves." Most of the Congress leaders are men of high culture and experience of the world, and they know what is best for India. They know that for the progress and unification of India, British connection is absolutely indispensable, and if loyalty is attachment to good Government, it is impossible to find a body of more loyal men. Even the "extremists" are at heart scarcely disloyal, for, I found on personal acquaintance with some of them, that they are only impatient at the slow progress which India is making in all branches of activity, compared with Japan and other countries. It is a pity, however, that several of the leaders of the Congress like Mehta and Gokhale had to live outside the camp, and were not more in touch with the rest of the Congress men. Sir Pherozeshah Mehta is an old hand at politics and is, I think, an object of special dislike to the "extremists", who call him an *autocrat.* His is a name to conjure with in the Bombay Presidency, and like his friend Dadabhai Naoroji, the G. O. M. of India, he is a Parsee patriot who has devoted his whole life to the service of his country. After the second day's *tapage* at the Surat

Congress, there was a conference held at the residence of Sir Pherozeshah, as a preliminary to the Convocation which was then resolved upon. When I was introduced to him, after the tumult and sensation of the second day's proceedings, I expressed to him the sorrow and disappointment I felt at what had happened, but he seemed to be in excellent spirits and he jocularly remarked "Congress is usually a dull affair, you know. Only a few speeches are made, and resolutions are passed unanimously. But this is more lively."

As for the Hon'ble Mr. Gokhale, he is one of the ablest and most level-headed of Indians now living, and a politician endowed with the most robust common sense. A Brahman by birth, he has inherited, it seems to me, some of the excellent qualities and virtues of the Brahmans of old, such as the practice of self-denial, simplicity of life, and single-minded devotion to the cause of his country. He has visited England and America, having gone to the former country on a deputation from the Congress, in company with Mr. Lala Lajput Rai and others. It is curious to observe how foreign travel acts like magic in opening one's eyes, and gives one a clear and right perspective of the world in general, and of the strength and weakness of one's own country in particular. It was impossible that a patriot of the ability and foresight of Mr. Gokhale, who had his eyes and ears open when in Europe and America, should have failed to perceive the true causes which have been a stumbling-block in the way of Indian nationality. With Count Okuma he has recognized that India must get rid of her anti-social customs based on caste prejudices, and her gross superstitions which, under the cloak of religion, have long been a mill-stone round her neck. On his return home from his European and American tour he did not resort to the traditional *prayaschittam*, but made up his mind to set himself to reform the existing evils. My chief object in visiting Poona was to visit his *asramam* (hermitage), for such is the appearance of his residence a few miles out of town in a lonely place, where he has founded a society called the "Servants of India Society." The wild desolation of the place, the bleak hills, and the stunted forest surrounding it, the bare stone building with very scanty furniture in it, mark it as a place intended for austere philosophers, whose lives are devoted to plain living and high thinking. This modern hermitage of Mr. Gokhale, where he is himself resident surrounded by about fifteen disciples, is not a place intended for religious meditation, as has been the case hitherto with all such institutions. No, It is the abode of the *Servants of India*, of whom

Mr. Gokhale is *primus inter pares*, mostly graduates of the Indian Universities, who have renounced all worldly prospects for the purpose of rendering gratuitous service to their country. Mr. Gokhale, who, as is well-known, is a most distinguished non-official member of the Vice-regal Legislative Council of India, lectures to his disciples for certain months in the year, when he is free from legislative duties, and lives with them during that period, setting an example of severe simplicity of life. After a certain period of training the disciples are meant to be sent forth into all parts of India as secular missionaries, to instil into minds of the people right notions in respect of social, economical, and political reforms. Mr. Gokhale is not an "Extremist." On the contrary, he is a Moderate of "Moderates", and one of the most clear-headed, sober, and practical of the political leaders of India. But he is a great believer in the future of India; the self-abnegation practised by him and his disciples and the single-minded devotion which they bring to bear on their self-imposed duties, are proof positive that they have faith in their mission. India has always been the land of asceticism, and ascetics somehow or other inspire the people with confidence. The Sannyasi rising in Bengal, in the time of Warren Hastings, shows what implicit faith the masses have in the honesty of purpose and the powers of ascetics. The Dual system of Government introduced by Clive into Bengal was the cause of untold miseries in Bengal and the people found themselves helpless. It was then that the religious mendicants called Sannyasis took a direct part in the politics of the country, raised armies and repeatedly defeated the East India Company's troops, till Warren Hastings removed the grievances under which the people were groaning, and then the Sannyasis disappeared, there being no further occasion for their patriotic services. "They went about almost naked," says Warren Hastings, "had neither towns, houses nor families, but roved continually from place to place, recruiting their number with the healthiest children they could get hold of in the countries through which they passed. Thus they were the stoutest and the most active men in India. And they often appeared in the heart of the province, as if they had dropped from Heaven". The example and teaching of a few hundreds of well-educated disinterested men, who have abandoned all personal ambition, and worldly prospects, for working for the regeneration of their country, are likely to have a more beneficial influence on the masses, than any other method of instruction. Mr. Gokhale, who knows the traditional leaning of his countrymen, has

evidently come to the conclusion, that it is best to have a time-honoured semi-monastic institution as a training ground for the future secular missionaries of India.

Another notable figure in the Surat Congress, one who was, perhaps, the most observed of all observers, is Mr. Lala Lajpat Rai of Punjab, who had just returned from his recent sensational deportation to and detention at Mandalay. His entrance into the Congress pandal was greeted with enthusiastic and re-iterated shouts of *Bande Mataram.* He looks as modest and reserved in his manner, as he is selfless in his patriotic deeds. Great efforts were made by a large section of Congressmen, to make him President at the last Congress, but he persistently declined the honour. Every overture made to him to address the Congress on the subject of his deportation to Burmah proved fruitless. He turned deaf ear to all appeals of the "extremists" to join their ranks, when they seceded. The fact is he is too much of a patriot, and has the general interest of the country too much at heart, to cause a split on personal questions. His strenuous life history is now too well-known all over India to need repetition here. He is a many-sided reformer, and particularly a religious reformer. It is not, perhaps, generally known that his unpopularity with a certain section of his countrymen, both Hindus and Mahommedans, is due to his zeal in the cause of religious reform. He is in religion an Arya Samajist, which means that he belongs to a sect of Hinduism founded about a quarter of a century ago by Swami Dayanand Saraswati, and of which Mr. Lajpat Rai has been for years past the life and soul. The "Aryas', living as they now do in a country where the majority of the inhabitants are Mahommedans, have apparently been influenced in their religious convictions, to a considerable extent, by the faith of Islam. Like the followers of Islam they abhor idolatry. They have made the discovery that the Vedas do not sanction idolatry, a discovery which is by no means surprising, considering that there is no form of religious belief or practice for which one cannot find authority, if one goes on excavating the Vedas—one more proof of the wonderful vitality and adaptability of Hinduism to every phase of civilisation. Having satisfied themselves, that they are on the right track, they demolished all their idols, and introduced a picturesque form of religious worship which they believe to have existed in the *Creta Yuga* (*Anglicc* in the Miocene geological era). If they had confined themselves to a

pious and abstract belief in this newly-discovered theology of the ancient Aryas there was nothing to complain. But they began to carry the war into the enemy's territory, and animated with the burning zeal of religious reform, vigorously pushed forward a propaganda hitherto unknown to traditional Hinduism viz., a bold bid to make proselytes. They made converts to their new-fangled Hinduism, not only from the ranks of the orthodox Hindus, but, what is still more remarkable, from the ranks of the followers of the Prophet! Idolatry which Mahommedans look upon with aversion having been put away, and this new form of Hinduism having manifested its willingness to take even Mahommedans within its fold, a considerable number of Mahommedans in the Punjab, particularly old Rajput families who had embraced Islam during the time of the Moghul empire, became Hindus and were admitted into the bosom of the Arya Samaj. The Samaj, it appears, does not do things by halves. The new converts were not only admitted into Hinduism, but they were invested with the sacred thread, after a due performance of the religious rites of *Upanayanam* as prescribed in the Dharma Sastras. This was too much for Mahommedan Mullahs to look upon with patience or unconcern, while the narrow-minded masses of orthodox Hindus, felt outraged at Mahommedans being raised to the position of high caste Hindus. The "odium theologicum" of all the orthodoxies in the Panjab fell upon the devoted head of Lala Lajpat Rai, and he had to expiate his sins at Mandalay. As for his alleged connection with sedition, and his tampering with the sepoys in the Punjab, and his offer to make the Amir of Afghanstan the emperor of Hindustan, the Secretary of State for India had found out, before he released Mr. Lajpat Rai, that all these were pure fictions evolved out of the fertile brains of the Panjab Police.

Looking at the quiet and retiring manner of Mr. Lajpat Rai, and his youthful appearance, I said, when I was introduced to him "I am very much disappointed with you Mr. Lajpat Rai. After reading and hearing about you so much, I expected to see in you a venerable old gentleman full of years, as you are of honors. But you seem to me to be too young to be made so much fuss of". He laughed and replied "I am sure it is not my fault. The venerableness of age may perhaps come some day." He has a nice unaffected simplicity of manner which is very attractive.

From Poona, the old capital of the Maharatta empire, I passed

on to Hyderabad in the Deccan, the capital of the biggest Mahommadan state in India—the Nizam's Dominions. To most of us in Ceylon, Hyderabad is nothing more than a geographical expression. The Mahommedan empire of the Moghuls, was only a name to the South of Madras, but was totally unheard of in Ceylon, before books on Indian history were published in English and became text-books in schools. What is Hyderabad like? What sort of people are the Mahommadans of Hyderabad? Such were the questions that passed through my mind, as I took my seat in the Nizam's State Railway *en route* to Hyderabad. I had a confused, hazy idea about Hyderabadians lingering in my memory from school days. I recalled to my mind that early blurred picture, and was wondering whether the Mahommadans of Hyderabad were not fierce barbarians like the Afghan adventurers one sees in Colombo. But a sight of the real Hyderabad dispelled all those false notions, and I was pleased to find that the Mahommadans of Hyderabad are Indians and not Afghans. What surprised me most agreeably was the politeness and refinement which I noticed among the upper classes of Mahommadan society in Haidarabad. I was always under the impression that the higher castes of Hindus are the most polite people in the world, and to me there was nothing surprising in it, as their manners are the outcome of the most ancient civilisation in the world. But I noted at Hyderabad that Mahommadans of good society are not a whit inferior to the Hindus in that respect. The precocious little son of the Accountant-General, my Mahommadan host at Hyderabad—a boy as intelligent as he is amiable—amused me highly with his punctilious etiquette. He took me at his father's request, in his father's brougham and pair, to see the ruins of Bijapur and other places of interest, but every time I took my seat on the left of the carriage, he begged of me to move to the right and then seated himself on my left. Once I asked him why he was so anxious that I should be seated on the right. "Are you not our guest," he replied, "and a guest should be seated on the right—the seat of honour"! The boy was only just fifteen. The old capital of the Nizams, surrounded by walls and ditches, where one sees the palaces of nobles with a multitude of narrow passages, and a maze of court yards, gives one an idea of what an Oriental city must have been in India during the days of Mahommadan rule. Defence against an invader was manifestly the first consideration in building cities and palaces. The splendour of the retinue maintained by the nobles of Hyderabad is a

remnant of the old military days, and to see private gentlemen drive through the streets of Hyderabad, attended by a body guard of horsemen, lends a certain picturesqueness to Hyderabad, which few cities can boast of in this utilitarian age. It was impossible to catch anything more than a bird's eye view of Hyderabad, Secunderabad and other places during my short stay there, although my delightful host and hostess did everything in their power to make my temporary visit most agreeable. But before I left I had the pleasure of meeting, at the residence of my very hospitable friends, a lady whom I had wished very much to meet, a lady who is, without doubt, the greatest English poetess India has produced.—I mean Mrs. Sarojini Naidu of Hyderabad. She struck me at the very first sight as a poetess. Among the literary men I met with in London, the late Sir Edwin Arnold produced a similar impression on me as soon as I saw him. When I looked at the Indian poetess I could not help recalling to my mind the words of Mr. Arthur Symons in the introduction to Madame Sarojini's poem, "The Golden Threshold". "To those who knew her in England", says Mr. Symons, "all the life of the tiny finger seemed to concentrate itself in the eyes; they turned towards beauty as the sun-flower turns towards the sun, opening wider and wider until one saw nothing but the eyes"!. The hypnotism of the eyes apart, and its "fine poetic frenzy", there is a good deal of fascination in her talk, for, she is a brilliant conversationalist. An English lady who happened to be in our company (I believe she is the wife of the professor of history in H. H. the Nizam's College) inquired of me how long I had been a visitor at Hyderabad. "Only four days" I replied. "Then are you not going to write a book on Hyderabad," she asked me with apparent naivete' and a malicious twinkle in her eyes. Then she said innocently something about recent European visitors to India, who after spending a few hours in some of the cities of India have written big volumes and are looked upon as authorities on Indian problems. We all had a hearty laugh and the company dispersed. The following morning I left for Travancore via Madras, my thoughts frequently reverting to Hyderabad, and the kindness and courtesy of my Mahommedan host and hostess there. I was always an advocate of female education, that is to say, ever since I perceived while in Europe its beneficial influence on European society, but after my visit to different parts of India I have become a more confirmed believer in its potency than I ever was. But it was at Hyderabad, however,

that I saw a living example in my hostess of what grace, charm, and refinement, *education* can bestow even on Mahommedan ladies hitherto accustomed immured to be within the walls of a zenana. How it dispels ignorance and bigotry, breaks down inveterate prejudices, and draws together by one touch of kindness people of all races and creeds!. The thought that was uppermost in my mind on my return journey may be best summed up in Madame Sarojini's lines—

> "All men our kindred
> The world is our home."

E. S. W. SENATHI RAJA.

STAGES IN THE EVOLUTION OF LOVE

BY THE EDITOR.

THE emotion called Love is possessed not only by all mankind but is, in some of its rudimentary forms, shared in also by the lower animals. Though this quality has various aspects in man, many of them worthy and admirable even, these by themselves cannot lead us to a correct understanding of the fundamental element of this noble feeling. The pith and marrow of this essentially animal attribute can be known only by an extensive survey of the whole animal kingdom and a clear grasp of its function in the animal economy.

Such a survey forces on us the conclusion—a conclusion which may be repugnant if not grovelling to our advanced ideas of disinterested Love—that Love, however noble, altruistic, and self-sacrificing it might be in its latest developments, has for its basis an idea of self which is characteristic of all living creatures.* The dominant instinct of self-preservation, that primal rule of animal being, it is impossible to explain on any other assumption. The feeling of pleasure and pain which runs through the whole gamut of organic sentient existence is only another form in which this attachment to self appears. Acquisition of pleasure and avoidance of pain are equally the outcome of the original instinct, Love of self, wherein alone lies the key, the explanation, for the conduct of each individual life. And he should be a sorry moralist indeed, who could bring himself to blame this supreme instinct, in all sincerity. Love of life, the clinging to it with a firmness that knows no diminution or slackening and with the strength of our whole collected nature, cannot be a mean and sordid feeling as some heroic or mock-heroic kind of moralists would seem to insinuate, but one that should be cherished with vigilance and care and from which all our ethical rules must take their rise. It is trite to say that life is more valuable than life's belongings, of which our moral code is one. But there are not wanting men of severe stoicism to assert that 'honour' 'dignity' 'nobleness' and all that glittering

* Mr. Herbert Spencer, while insisting upon the important part played by altruism as much as by egoism in the preservation of the race, admits clearly the primary character of egoism and the secondary nature of altruism. Here are his words:—"If we define altruism as being all action which, in the normal course of things, benefits others instead of benefiting self, then, from the dawn of life altruism has been no less essential than egoism. *Though primarily it is dependent on egoism, yet secondarily egoism is dependent on it.*"

array of super-excellent virtues must, as a general rule, take precedence of life and the loss of the latter is preferable to the loss of the former. But this, beyond doubt, is a glaring instance of placing the cart before the horse. These ideal abstractions, such a noble assemblage of qualities, receive their meaning and derive their importance from the fountain-head of life. In the absence of this latter, the former are idle creations of fancy, without shape, without meaning and without purpose. Attach whatever importance, dignity you will, to these, they are only such stuff as dreams are made of. However, this Love of self absolutely necessary for the existence of the individual, has not, it may be pointed out, the remotest alliance with that quality called 'selfishness', which is a vice arising from the degeneration of a virtue. As much affinity is there for *Selfishness* to *self-love* as there is for a diseased state of the body to a healthy one. The object of self-love is purely preservative of the self, while that of selfishness is something more. Like jingo Imperialism, this latter will not scruple to destroy others or others' happiness, if only for self-aggrandisement.

The opening stage in the evolution of Love being Love of self, the next, that follows as night the day, is that whatever beings that belong to self become objects of affection. Parents, mate, and offspring are the beings that come closest to self and are therefore loved the most. The love of the dam for its offspring, of the bird for its covey, the tie of affection that joins all animals in pairs, in the wedded life of nature, are admitted on all hands and therefore need no illustration. Readers may be referred to chapter XIV of "Natural History of Selborne" for an interesting account of Love in lower animals.†

† We may subjoin here a brief extract from Mr. J. A. Thomson's *Science of Life* in which that author goes farther than we in tracing love to its lowest prototype 'physical attraction.' He writes: "Observation shows us what we are tempted to call mere physical attraction between cells which are at the same time entire organisms. In some types of simple many-celled animals, and in most plants, the attraction remains cellular being confined to the sex-cells. Gradually there appears, as we ascend the animal series, a sexual attraction of entire organisms. When we find a centralized nervous system developed, we may speak of two organisms being in varying degrees aware of one another. The awareness is by and by accompanied by a reflex of emotion, the creatures seem to be fond of each other. Various æsthetic attractions are added to the primary ones, and, on a long inclined plane, "love" emerges. At the same time, however, there has evolved a parento-filial affection and it is easy to undersand how "love" broadened in the family, returns enhanced to the pair. And along with this there is also the evolution of a sense of kinship, which is expressed in mutual aid. Our point is simply that sexual attraction, kinship, altruism and love (or whatever names be given to their pre-human analogues) are important facts and factors in life, which must be taken account of in connection with the struggle for existence. This has been said many times by Spencer, Darwin himself, Fiske, Geddes, Kropotkine, Drummond, Coe and others."

From this secondary fact, as unmistakable in its existence as the first, flows another fact equally true. Love of self, Love of self's kindred, are followed by Love of one's kind. This feeling is differently shared in by different kinds of animals. Gregarious animals and birds living in flocks and insects living in swarms exhibit this love of kind or species in a very marked degree. But there are some animals, the dog for instance, whose rooted antipathy to one of its own kind is so clear and pronounced that we are forced to conclude that either this love of kind is an highly-evolved feeling and is the growth of a complex system of associations, to the attainment of which these animals have not as yet advanced, or that there are certain other counter influences at work in them. That the latter explanation is the more probable one may be inferred from the fact that the wolves, the ancestors of our domesticated dogs, ‡ still hunt in packs, thereby showing that the loss of the gregarious instinct in their descendants is purely an accidental result of domestication.

Here stops, however, the correspondence between man and the brute in the matter of love possessed by them in common. The highest development or efflorescence of Love is confined to man, for he alone has faculties of the mind more numerous and more varied than the brute world. For instance, memory, imagination, and reason, three of the most important mental faculties, bring into play so many associations that Love, instead of standing single and lean, gets a thousand props of support. Love grows with the growth of memory and imagination and strengthens with the strength of reason. In this rational love or love due to complex association, as distinguished from instinctive love we have pointed out above, lies man's superiority over the brute creation. His love is conceptual whereas the brute's has not passed beyond the stage of perception. There is not sufficient ground to conclude that the feeling of love, exhibited for example by one elephant to another, grows in intensity as the latter goes on rendering all manner of services to the former. Not so in the case of man. With him, every act of kindness is discriminated by reason, decked in the iridescent colours of imagination, and treasured up in the safe of his

‡ In one of his letters to Darwin, Prof. Huxley wrote: "From the South American dogs at the bottom (*C. vetulus*, *cancrivorus*, etc.,) to the wolves at the top, there is a regular gradual progression, the range of variation of each "species" overlapping the ranges of those below and above. Moreover, as to the domestic dogs, I think I can prove that the small dogs are modified jackals and the big dogs ditto wolves. I have been getting capital material from India, and working the whole affair out on the basis of measurements of skulls and teeth."

memory, to be repaid as occasion arises. Carping critics may come forward and say that by how much is man superior to the brute by the rational addition he makes to his feeling by so much is he its inferior by the rational diminution or blotting out also of that feeling, which is a failing seldom or never seen in the brutes. This statement has only an air of truth about it. Love of one thing, love sincere and strong, has always a relative feeling, hatred of a thing in nature opposed to the former. Love of justice, kindness, right, prosperity, has the concomitant feeling, hatred of injustice, unkindness, wrong and adversity. These two seemingly-antagonistic feelings are really two aspects of the same original impulse, two manifestations of one fact in human nature. Sentimental philosophers, there are, who do not look closely to the bearings of things but theorize in their own abstract way and frame rules to suit their preconcieved notions regarding human conduct. These are the persons who hope to bring about the millennium of human perfection, the highest moral development within the reach of man, by the suppression of all anti-social feelings such as anger, hatred &c. Little do these theorizers think that, in effacing these feelings from manhood, they deprive it of all its capacity for doing virtuous acts. Enthusiasm, moral fervour, are as much necessary for loving good as for hating evil. Anger, hatred and other feelings of their class, so long as they are directed against evil of any sort, are virtuous and wholesome feelings. They are in a way the guardians of virtue. But from being used in this direction, if they are preverted to serve low and mean purposes, then certainly they become the nurse of vice. In either case, the feeling must not be judged by itself but must be justified or condemned according to the purposes it serves. Applying this principle to man, we aver that, if he is to be a wholly virtuous man, he must not only love virtue but hate vice. The rational diminution made in his feeling of love is as much necessary for virtue as the rational addition to it. So far this digression.

Love developed in this way by the higher faculties of the mind attains a still higher development wherein strange to say we miss its foundation. What is generally known as disinterested love is not so wonderful nor so needing explanation as the *self-sacrificing love* wherein we fail to see the original root. Knowing as we do that love springs from love of self at the first instance, it is difficult to bring ourselves to believe that there can be any love leading up to the sacrifice of self. Yet there exists in the world such a love and

History, ancient and modern, furnishes us with many noble examples of it. How then can this fact be explained? The explanation lies in the phenomenon of 'fixed ideas' in Psychology—a set of ideas that overrides our ordinary calculations of interest and other considerations of utility.* Only on the assumption of these ideas can martyrdom—an indubitable fact in history—be explained. The mind, fancying perhaps higher enjoyments, arrives at an ecstatic state,—a state of momentary madness as measured by the ordinary standards of our humdrum existence; and to one arrived at this extreme attitude of mind the action, that the ordinary mortal flees away from, seems to have a special charm and attraction. Whether every individual is capable of this emotional delirium it is impossible to say. But certain it is that in fervid natures love swells in volume and intensity and overwhelms other passions to such an extent that the only idea dominating the mind and driving it to excesses is that of the object engaging love.

* Another very striking instance of "fixed ideas" controlling individual actions may be drawn from the military organisation. Obedience to their commander is or ought to be the sole idea animating the rank and file. They need not, aye they should not, weigh the *pros* and *cons* of a step; their duty is to obey. In the expressive words of the Poet, "Theirs is not to make reply, Theirs is to do and die", are summed up the virtues of a discipline which seeks to accomplish its end through the instrumentality of "fixed ideas."

REVIEWS AND NOTICES.

The Surat Congress and Conferences: Published by Messrs. G. A Natesan & Co., Esplanade, Madras. Price as. 12.

This booklet is a collection of the Presidential and Inaugural, speeches delivered at Surat last year in the various National Conferences held there, Political, Social, Temperance, Swadeshi, Industrial and Theistic. It contains also an account of the split in the Congress and the Presidential address of Sir Adamji Peerbhoy at the all-India Moslem League. We think the public has to be thankful to that excellent and enterprising publishing house, Messrs G. A. Natesan & Co., for having brought out at such a cheap price this handy volume containing the thoughts, on some of the burning questions of the day, of such leading men of India as Dr. Rash Behari Ghose, C. I. E., Mr. Tribhuvandas N. Malvi M. A., LL. B., Mr. Lal Sankar Umia Shankar, Mr. Manubhai, N. Mehta, Naib-Dewan, Baroda, Babu Norendra Nath Sen, Editor of the *Indian Mirror*, Lala Lajpat Rai, Dewan Bahadur Ambalal S. Desai, late Chief Justice, Baroda, Prof. T. K. Gajjar and Babu Satyendra Nath Tagore.

Dr. Rash Behari Ghose: a study: Ganesh & Co., Madras. Price as. 2.

This interesting biography of Dr. Rash Behari Ghose, which originally appeared in the pages of the *Hindustan Review*, has been published in a neat pamphlet by Messrs. Genesh & Co., Madras. It forms No. 5 of the *Indian Patriot Series* which that firm has opportunely undertaken to issue. The clear typography and excellent get-up of this little work reflect credit on their printing establishment.

The Dawn and Dawn Society's Magazine, April 1908. Dawn Society's Office, 166. Bowbazar Street, Calcutta. Annual Subscription: Re. 1 for students, Rs. 2 for teachers, Clubs and Libraries and Rs. 3 and 4. (cheap or superior edition) for others.

We have much pleasure in commending this Magazine to the attention of our readers. It is devoted mainly to the popularisation of national education, on national lines and under national control, and deserves the sympathetic support of those who have in view the educational progress of the Indian Youth. The scope of the Magazine has been defined by the question and answer prefixed to the Journal: How can Indian students increase their love for their country? answer: (a) By increasing their stock of knowledge of India and Indians (b) By

learning to act together for some common purposes useful to the country (c) By helping their countrymen in creating a demand for their manufactures and (d) By helping the cause of education on national lines and under national control. The body of the journal consists of three parts:—(1) *Indiana*, containing original articles and Swadeshi notes (2) *Topics for Discussion*, giving extracts from the speeches of Lala Lajpat Rai, Mr. A. G. Fraser, and Srijut Hirendranath Dutt, M. A., B. L. on National Education and (3) *National Education Movement*, embracing a variety of interesting notes on this many-sided enterprise. By far the most important contribution appearing in the present number is the one by Mr Rabindra Narayan Ghosh, M. A. on *Indian asceticism.* It is a short historical review and gives a rapid sketch of the part played in Indian Politics by our ascetics and men of religion. "Sadhuism" says the writer "is not a life of egotistic indifference, or of mere blank inactivity as it is sometimes supposed to be, but is a visible embodiment of the life of the spirit, of the life governed solely by the highest ideals, and the uplifting of common humanity is as much, and even more, the care of the ascetic saints of India as of the greatest philanthropist that the West has produced." This conception of Sadhuism is indeed, one may think, new; but the law of universal progress we see ever at work around us cannot but affect even the placid lives of those who have on principle withdrawn themselves from the battle of life. The magazine contemplates to serve a noble national purpose and as such deserves hearty encouragement at the hands of our public men.

The Vedic Magazine and Gurukula Samachar, edited by Mr. Ram Deva, B. A., printed at the Union Printing Works and published at Lahore. Annual subscription: Inland Rs 3, Foreign 5 s.

We accept with thanks a copy of the twelfth number of this recent addition to Indian Periodical Literature. Mr. Chandi Prasad Singh, M. A. leads off with an article on 'New India'. He divides the people of India into three classes, the party of *Reformists*, "who preach a distrust of everything antiquated", the party of *Revivalists*, who are against everything new, and the party of *Nationalists*, who are for a juster appreciation of customs and institutions, whether old or new western or eastern, based on their intrinsic merits. Lala Kashi Ram, in his article 'Swami Dayananda and Christianity' proves that Rev. Mr. Holland has not satisfactorily met the criticism of certain Christian doctrines the Swamiji has passed in the XIII th chapter of his work *Satyartha Prakash*. Next Mr. Har Dayal Mathur, M. A. gives his

impressions of the *Gurukula* in a critical and readable article. While appreciating the "genuine desire" on the part of its promoters to "advance the best interests of the Hindu people", their "heart-felt passion for many august and enduring national institutions", "their honesty of purpose and strength of will", the writer takes occasion to point out certain defects of that educational institution. In the method and course of studies prescribed he finds "too much intellectual mill-grinding which is absolutely detrimental to all healthy development" and rightly inveighs against the discontinuance of the study of the *Hindi* Bhasha, in their over-enthusiastic admiration for Sanscrit. But the most formidable indictment he has entered is that the Institution does by no means cultivate the right form, the genuine stuff, of Nationalism but only "a narrow circumscribed sort of it, a queer and peculiar variety of patriotism, nurtured in the hothouse of theological pedantry and bigotry." Other articles of interest in the number are the *Fountain-head of Religion* by G. P. and *Man's moral conduct* by Mr. Ram Gopal and the Editorial *notes*. The Section *Gurukula Samachar* dealing with interesting particulars connected with that educational institution closes this volume. Agreeably to its title the Magazine devotes most of its space to a discussion of questions, Religious and Ethical, which, we doubt not, will be of great interest to the Indian reader. We wish our contemporary success and a long career of usefulness.